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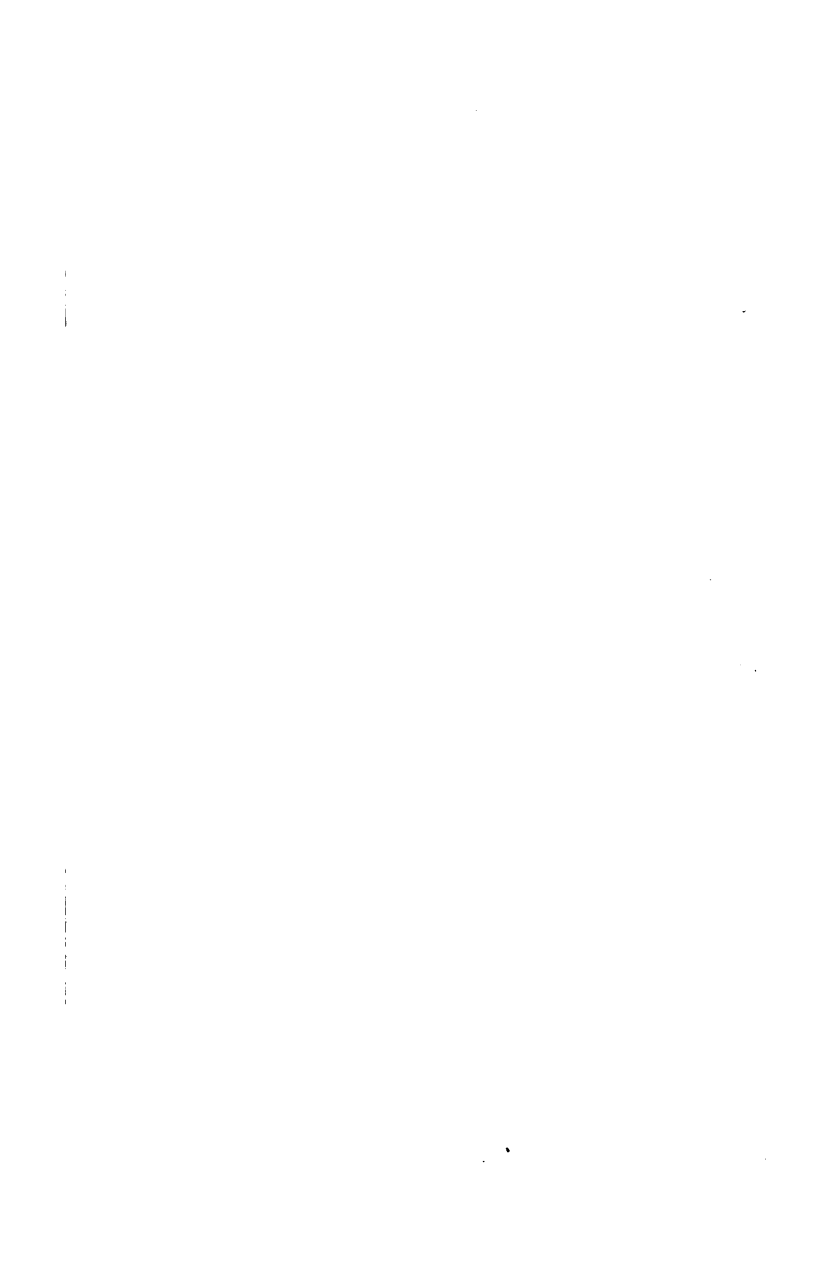
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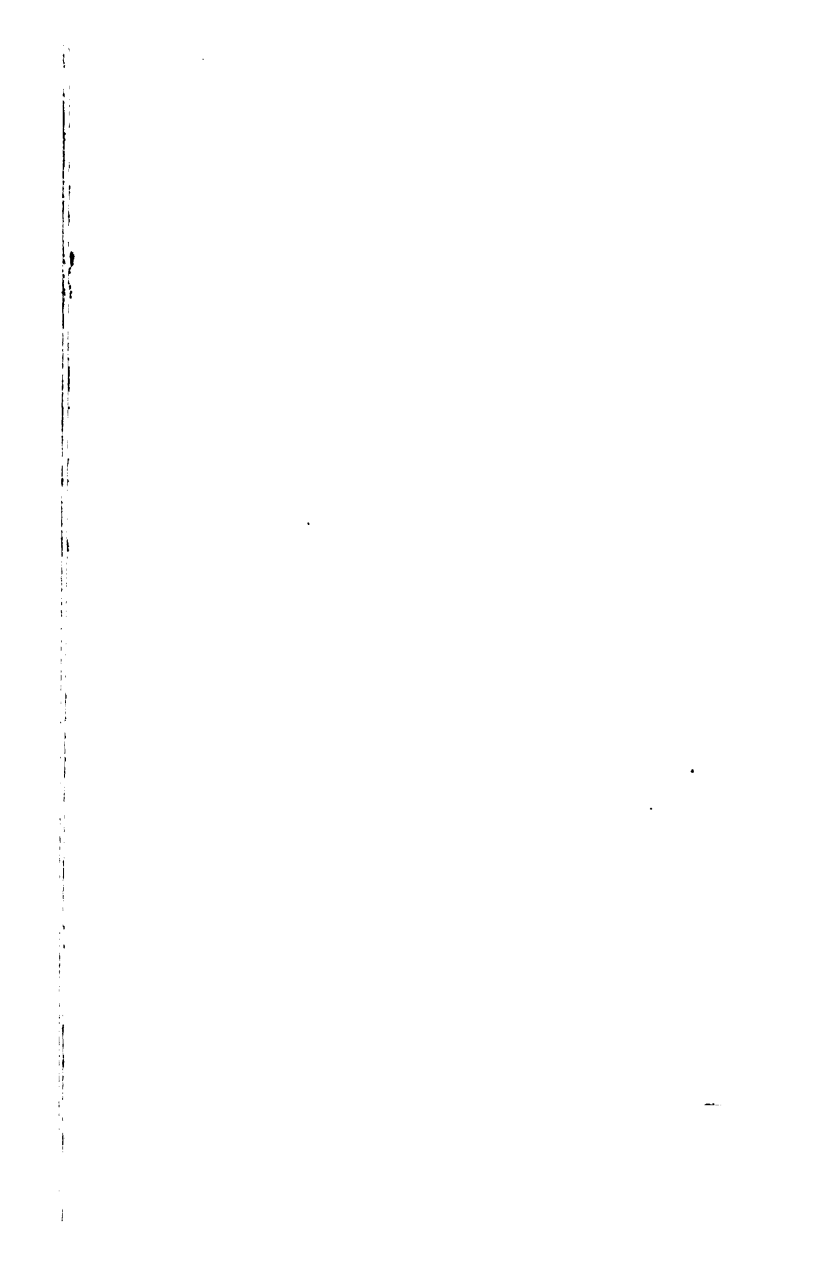
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111





THE

BIGLOW PAPERS.



THE

CHOICEST HUMOROUS POETRY OF THE AGE.

EIGHTEENTH THOUSAND.

LONDON:

JOHN CAMDEN HOTTEN, PICCADILLY.


PRICE ONE SHILLING.

THE UNIVERSITY OF CHICAGO

CHICAGO, ILL., U.S.A.

X87

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—
1865.

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NB I

THE END OF THE ROAD.

X87
THE CHOICEST HUMOROUS POETRY OF THE AGE.

THE
BIGLOW PAPERS:

BY
✓
JAMES RUSSELL LOWELL.
✓

WITH ADDITIONAL NOTES AND ENLARGED GLOSSARY.

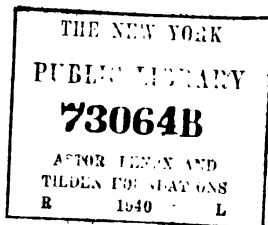
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—
1865.
EXF.

N

1. American literature — Misc.
2. Wit and humor, American.



LONDON:
SAVILL AND EDWARDS, PRINTERS,
CHANDOS STREET.

PREFACE

TO THE

FIRST ENGLISH EDITION.

AMONGST the many humorous classics that good and genial men have left behind them to cheer and delight society, not one is ever taken up with more pleasure, or quoted with greater delight, than our old friend *The Ingoldsby Legends*. It is one of those works that smooth down wrinkles, and keep a healthy glow upon people's cheeks. It is a book for the winter of life, which we may place in the same category with merry friends, cheerful fires, and cozy corners. There is another work, or rather, series of works, less classical, but equally well known, which we never speak of without a smile of satisfaction—*Sam Slick* and the *Sayings and Doings of the Clock-maker*.

Along with these works, now a generation old, may be placed *The Biglow Papers*, a small book of point and humor, equal, *Fraser's Magazine* says, to *The Ingoldsby Legends* in fun and the *Rabelaisques*

of poetry ; and better by far, Christopher North (no bad judge), in *Blackwood*, declares, than the Yankee stories of Judge Haliburton.

The author, Mr. James Russell Lowell, Professor of *Belles Lettres* in Harvard University, Cambridge, Massachusetts, is already well known in this country as an American poet of high reputation ; and to a few persons well informed in Western literature and literary gossip, he is also known as a satirist of genuine excellence, and as a star in the Boston literary coterie,—nicknamed by jealous New-Yorkers the *Mutual Admiration Society*.

In one character, however, that of a writer of humorous poetry, he has yet to be introduced to the British public. His title to fame in this rests upon two volumes, *The Fable for Critics*, a witty but good-natured criticism upon his American contemporaries, written after the manner of Leigh Hunt's amusing work, and certainly quite as clever as that production ; and *The Biglow Papers*, which, after being republished three or four times in the United States, are now, for the first time, brought out in this country. The work had previously been very highly spoken of here by some eminent literary personages, when John Bright drew public attention to it by quoting from its pages in the House of Commons. An immediate demand arising from this notice has

induced the editor to publish an English edition; and, in order to a clear understanding of the aim and method of these *Papers*, he has thought it advisable to prefix a brief explanation.

A quarter of a century ago, the modern anti-slavery movement, as it is called, aiming at such a revolution in the public sentiment of the United States as shall overthrow the system of American slavery, was commenced by Wm. Lloyd Garrison, of Boston. At the outset, as might have been expected, it met with numerous difficulties, and effected but little change in the public sentiment; but with time it gathered strength, its high moral purpose commending it more and more to the sound judgment and humane instincts of the people of the Free States. To this noble cause Mr. Lowell has always given his heartiest sympathy, aiding by his pen and his influence the efforts of the anti-slavery body. Latterly, he has allied himself, in his various humorous and satirical writings, to the Republican party, the principal aim of which is to check the growth of slave power, and put a stop to the extension of slavery into new territories. This great body of Northern politicians has sprung out of the numerous smaller political parties, which are ever starting into a mushroom existence from the peculiar form of Government, diverse interests, and

quadrennial scramble after office which so peculiarly characterise the "Home Affairs" of the United States.

The Southern States of America cherish slavery, not merely as a vast investment of personal wealth, but also as a source of political power under a clause of the Federal Constitution, whereby the representation of slaveholders in the National Congress is based, in part, upon the number of their slaves. To increase their power in the Federal Government, therefore, as well as to insure the perpetuity of slavery, by extending the system from the old worn-out lands which it has impoverished, and where, in the course of time, it would perish from inanition, to virgin soil, it is and ever has been their policy to acquire new territory, to be cut up, in due season, into new slave states ; and this they call "extending the area of Freedom !" It was this policy which led to the conquest of Texas, a province of Mexico where slavery had been abolished, and the subsequent annexation of Texas to the Union. A still further acquisition of Mexican territory was then demanded, and a pretext for a war with that Government was sought and found. The war was opposed, not only by the Abolitionists, but by the Whig party—then the great opposition party of the country, as the Republican is now—as a war for the extension of

slavery, wicked, irrational, and disgraceful in a free country.

It was at this period, and in antagonism to this war, and the principle of slavery which accompanied it, that *The Biglow Papers* were written. They at first appeared in the newspapers of the day, where they attracted immediate attention, exerting considerable influence upon the people, as was the case with the famous *Letters of Major Jack Downing*, the humor of which, by the way, is very meagre when compared with the present collection. On one occasion, the election of a Governor for the State of Massachusetts was decided by a few of these witty Biglow verses appearing in a local journal. They favored the return of a Mr. Briggs; the laugh was turned against his opponents, and he was chosen as Governor.*

The principal characters introduced are Hosea Biglow and his father, Ezekiel Biglow, both common-sense but home-spun farmers of New England; Birdofredum Sawin, a volunteer in the Mexican army; and the Reverend Homer Wilbur, an elderly gentleman, "with infinite faculty of sermonizing, muscularized by long practice"—a modern Parson Adams.

The "Notices of an Independent Press" at the

* See page 54.

end are not the least amusing part of the book, and exhibit admirable examples of the various styles of Western newspaper criticism. The critique from *The World-Harmonic-Eolian-Attachment* is perfect in its way.

As an exponent of the tone of thought, popular humor, and dialect of New England, in which phraseology these papers are written, the work is by far the most meritorious that has ever appeared. The peculiar colloquialisms, however, it is only just to add, though common enough in the rural districts of the six North-Eastern States of the Union, no more characterise the people as a whole than those of Yorkshire do the people of the United Kingdom.

The editor of the present edition has added here and there a few notes explanatory of persons and subjects peculiarly American. These are enclosed within brackets, and bear his initials. Should the reader meet with an obscure or foreign expression, unexplained by any foot-note, the Glossary at the end had better be consulted.

JOHN CAMDEN HOTTEN.

Piccadilly, Oct. 25th, 1859.

MELIBŒUS-HIPPONAX.

THE

Biglow Papers,

EDITED,

WITH AN INTRODUCTION, NOTES, GLOSSARY,
AND COPIOUS INDEX,

BY

HOMER WILBUR, A.M.

PASTOR OF THE FIRST CHURCH IN JAALAM, AND (PROSPECTIVE) MEMBER
OF MANY LITERARY, LEARNED, AND SCIENTIFIC SOCIETIES,
(for which see page xiii.)

The ploughman's whistle, or the trivial flute,
Finds more respect than great Apollo's lute.

Quarles's Emblems, B. II. F. 8.

Margaritas, munde porcine, calcâsti: en, siliquas accipe.

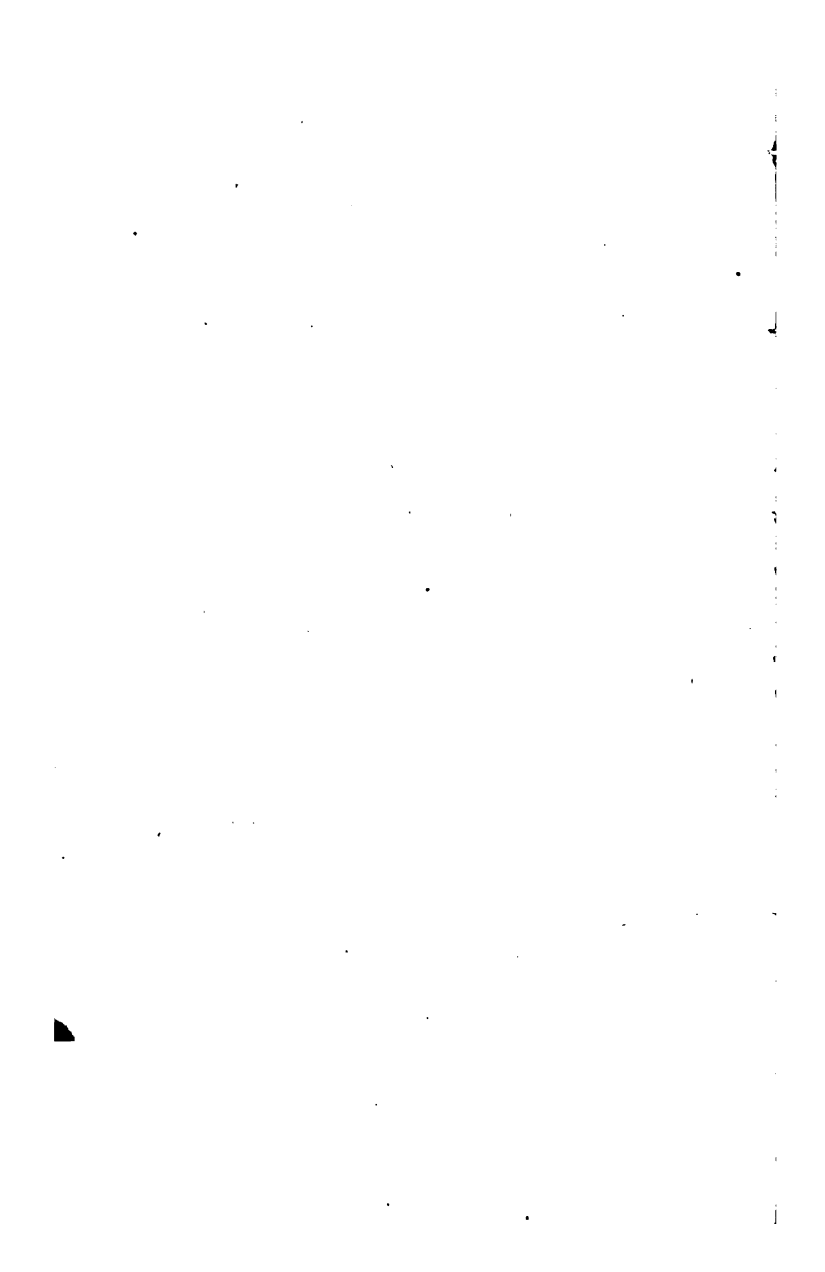
Jac. Car. Fil. ad Pub. Leg. § 1.

FOURTH EDITION.

BOSTON:

LONDON: REPRINTED BY JOHN CAMDEN HOTTEN,
PICCADILLY.

1864.



NOTE TO TITLE-PAGE OF ORIGINAL EDITION.

It will not have escaped the attentive eye, that I have, on the title-page, omitted those honorary appendages to the editorial name which not only add greatly to the value of every book, but whet and exacerbate the appetite of the reader. For not only does he surmise that an honorary membership of literary and scientific societies implies a certain amount of necessary distinction on the part of the recipient of such decorations, but he is willing to trust himself more entirely to an author who writes under the fearful responsibility of involving the reputation of such bodies as the *S. Archæol. Dahom.*, or the *Acad. Lit. et Scient. Kamtschat.* I cannot but think that the early editions of Shakspeare and Milton would have met with more rapid and general acceptance, but for the barrenness of their respective title-pages; and I believe, that, even now, a publisher of the works of either of those justly distinguished men would find his account in procuring their admission to the membership of learned bodies on the Continent,—a proceeding no whit more incongruous than the reversal of the judgment against Socrates, when he was already more than twenty centuries beyond the reach of antidotes, and when his memory had acquired a deserved respectability. I conceive that it was a feeling of the importance of this precaution which induced Mr. Locke to style himself "Gent." on the title-page of his Essay, as who should say to his readers that they could receive his metaphysics on the honor of a gentleman.

Nevertheless, finding, that, without descending to a smaller size of type than would have been compatible with the dignity of the several societies to be named, I could not compress my intended list within the limits of a single page, and thinking, moreover, that the act would carry with it an air of decorous modesty, I have chosen to take the reader aside, as it were, into my private closet, and there not only exhibit to him the diplomas which I already possess, but also to furnish him with a prophetic vision of those which I may, without undue presumption, hope for, as not beyond the reach of human ambition and attainment. And I am the rather induced to this from the fact, that my name has been unaccountably dropped from the last triennial catalogue of our beloved *Alma Mater*. Whether this is to be attributed to the difficulty of Latinizing any of those honorary adjuncts (with a complete list of which I took care to furnish the proper persons nearly a year beforehand), or whether it had its origin in any more culpable motives, I forbear to consider in this place, the matter being in course of painful investigation. But, however this may be, I felt the omission the more keenly, as I had, in expectation of the new catalogue, enriched the library of the Jaalam Athenæum with the old one then in my possession, by which means it has come about that my children will be deprived of a never-wearying winter-evening's amusement in looking out the name of their parent in that distinguished roll. Those harmless innocents had at least committed no—— but I forbear, having intrusted my reflections and animadversions on this painful topic to the safe keeping of my private diary, intended for posthumous publication. I state this fact here, in order that certain nameless individuals, who are, perhaps, overmuch congratulating themselves upon my silence, may know that a rod is in pickle which the vigorous hand of a justly incensed posterity will apply to their memories.

The careful reader will note, that, in the list which I have

prepared, I have included the names of several Cisatlantic societies to which a place is not commonly assigned in processions of this nature. I have ventured to do this, not only to encourage native ambition and genius, but also because I have never been able to perceive in what way distance (unless we suppose them at the end of a lever) could increase the weight of learned bodies. As far as I have been able to extend my researches among such stuffed specimens as occasionally reach America, I have discovered no generic difference between the antipodal *Pogrum Japonicum* and the *P. Americanum* sufficiently common in our own immediate neighbourhood. Yet, with a becoming deference to the popular belief, that distinctions of this sort are enhanced in value by every additional mile they travel, I have intermixed the names of some tolerably distant literary and other associations with the rest.

I add here, also, an advertisement, which, that it may be the more readily understood by those persons especially interested therein, I have written in that curtailed and otherwise maltreated canine Latin, to the writing and reading of which they are accustomed.

OMNIB. PER TOT. ORB. TERRAR. CATALOG. ACADEM. EDD.

Minim. gent. diplom. ab incoltiss. acad. vest. orans, vir. honorand. operosiss., at sol. ut sciat. quant. glor. nom. meum (dipl. fort. concess.) catal. vest. temp. futur. affer., ill. subjec., addit. omnib. titul. honorar. qu. adh. non tant. opt. quam probab. put.

* * *Litt. Uncial. distinx. ut Præs. S. Hist. Nat. Jaal.*

HOMERUS WILBUR, Mr., Episc. Jaalam. S. T. D. 1850, et Yal. 1849, et Neo-Cæs. et Brum. et Gulielm. 1852, et Gul. et Mar. et Bowd. et Georgiop. et Viridimont. et Columb. Nov. Ebor. 1853, et Amherst. et Watervill. et S. Jarlath. Hib. et S. Mar. et S. Joseph. et S. And. Scot. 1854,

XIV NOTE TO TITLE-PAGE OF ORIGINAL EDITION,

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Columbian. et Charlest. et Jeff. et Dubl. et Oxon. et Cantab.
et cæst. 1855, P. U. N. C. H. et J. U. D. Gott. et Osnab. et
Heidelb. 1860, et. Acad. BORE vs. Berolin. Soc. et SS. RR.
Lugd. Bat. et Patav. et Lond. et Edinb. et Ins. Feejee.
et Null. Terr. et Pekin. Soc. Hon. et S. H. S. et S. P. A.
et A. A. S. et. S. Humb. Univ. et S. Omn. Rer. Quarund.
q. Aliar. Promov. Passamaquod. et H. P. C. et I. O. H. et
A. Δ. Φ. et II. K. P. et Φ. B. K. et Peucin. et Erosoph. et
Philadelph. et Frat. in Unit. et Σ. T. et S. Archæolog. Athen.
et Acad. Scient. et Lit. Panorm. et SS. R. H. Matrit. et
Beeloochist. et Caffrar. et Caribb. et M. S. Reg. Paris. et S.
Am. Antiserv. Soc. Hon. et P. D. Gott. et LL.D. 1852, et
D. C. L. et Mus. Doc. Oxon. 1860, et M. M. S. S. et M. D.
1854, et Med. Fac. Univ. Harv. Soc. et S. pro Convers.
Pollywog. Soc. Hon. et Higgl. Piggl. et LL.B. 1853, et S.
pro Christianiz. Moschet. Soc., et SS. Ante-Diluv. ubiq.
Gent. Soc. Hon. et Civit. Cleric. Jaalam. et S. pro Diffus.
General. Tenebr. Secret. Corr.

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THE BIGLOW PAPERS.

INTRODUCTION.

WHEN, more than three years ago, my talented young parishioner, Mr. Biglow, came to me and submitted to my animadversions the first of his poems which he intended to commit to the more hazardous trial of a city newspaper, it never so much as entered my imagination to conceive that his productions would ever be gathered into a fair volume, and ushered into the august presence of the reading public by myself. So little are we short-sighted mortals able to predict the event! I confess that there is to me a quite new satisfaction in being associated (though only as sleeping partner) in a book which can stand by itself in an independent unity on the shelves of libraries. For there is always this drawback from the pleasure of printing a

sermon, that, whereas the queasy stomach of this generation will not bear a discourse long enough to make a separate volume, those religious and godly-minded children (those Samuels, if I may call them so) of the brain must at first lie buried in an undistinguished heap, and then get such resurrection as is vouchsafed to them, mummy-wrapt with a score of others in a cheap binding, with no other mark of distinction than the word "*Miscellaneous*" printed upon the back. Far be it from me to claim any credit for the quite unexpected popularity which I am pleased to find these bucolic strains have attained unto. If I know myself, I am measurably free from the itch of vanity; yet I may be allowed to say that I was not backward to recognise in them a certain wild, puckery, acidulous (sometimes even verging toward that point which, in our rustic phrase, is termed *shut-eye*) flavour, not wholly unpleasing, nor unwholesome, to palates cloyed with the sugari-ness of tamed and cultivated fruit. It may be, also, that some touches of my own, here and there, may have led to their wider acceptance,

albeit solely from my larger experience of literature and authorship.*

I was, at first, inclined to discourage Mr. Biglow's attempts, as knowing that the desire to poetize is one of the diseases naturally incident to adolescence, which, if the fitting remedies be not at once and with a bold hand applied, may become chronic, and render one, who might else have become in due time an ornament of the social circle, a painful object even to nearest friends and relatives. But thinking, on a further experience, that there was a germ of promise in him which required only culture and the pulling up of weeds from around it, I thought it best to set before him the acknowledged examples of English compositions in verse, and leave the rest to natural emulation. With this view, I accordingly lent him some volumes of Pope and Goldsmith, to the

* The reader curious in such matters may refer (if he can find them) to "A Sermon preached on the Anniversary of the Dark Day," "An Artillery Election Sermon," "A Discourse on the Late Eclipse," "Dorcas, a Funeral Sermon on the Death of Madam Submit Tidd, Relict of the late Experience Tidd, Esq.," &c. &c.

assiduous study of which he promised to devote his evenings. Not long afterward, he brought me some verses written upon that model, a specimen of which I subjoin, having changed some phrases of less elegance, and a few rhymes objectionable to the cultivated ear. The poem consisted of childish reminiscences; and the sketches which follow will not seem destitute of truth to those whose fortunate education began in a country village. And, first, let us hang up his charcoal portrait of the school-dame.

“Propt on the marsh, a dwelling now, I see
The humble school-house of my A, B, C,
Where well-drilled urchins, each behind his tire,
Waited in ranks the wished command to fire,
Then all together, when the signal came,
Discharged their *a-b abs* against the dame,
Who, 'mid the volleyed learning, firm and calm,
Patted the furloughed ferule on her palm,
And, to our wonder, could detect at once
Who flashed the pan, and who was downright dunce.

There young Devotion learned to climb with ease
The gnarly limbs of Scripture family-trees,
And he was most commended and admired
Who soonest to the topmost twig perspired;
Each name was called as many various ways
As pleased the reader's ear on different days,

So that the weather, or the ferule's stings,
Colds in the head, or fifty other things,
Transformed the helpless Hebrew thrice a week
To guttural Pequot or resounding Greek,
The vibrant accent skipping here and there,
Just as it pleased invention or despair ;
No controversial Hebraist was the Dame ;
With or without the points pleased her the same ;
If any tyro found a name too tough,
And looked at her, pride furnished skill enough ;
She nerved her larynx for the desperate thing,
And cleared the five-barred syllables at a spring.

Ah, dear old times ! there once it was my hap,
Perched on a stool, to wear the long-eared cap ;
From books degraded, there I sat at ease,
A drone, the envy of compulsory bees."

I add only one further extract, which will possess a melancholy interest to all such as have endeavoured to glean the materials of Revolutionary history from the lips of aged persons, who took a part in the actual making of it, and, finding the manufacture profitable, continued the supply in an adequate proportion to the demand.

" Old Joe is gone, who saw hot Percy goad
His slow artillery up the Concord road.
A tale which grew in wonder, year by year,
As, every time he told it, Joe drew near

To the main fight, till, faded and grown gray,
The original scene to bolder tints gave way ;
Then Joe had heard the foe's scared double quick
Beat on stove drum with one uncaptured stick,
And, ere death came the lengthening tale to lop,
Himself had fired, and seen a red-coat drop ;
Had Joe lived long enough, that scrambling fight
Had squared more nearly to his sense of right,
And vanquished Percy, to complete the tale,
Had hammered stone for life in Concord jail."

I do not know that the foregoing extracts ought not to be called my own, rather than Mr. Biglow's, as, indeed, he maintained stoutly that my file had left nothing of his in them. I should not, perhaps, have felt entitled to take so great liberties with them, had I not more than suspected an hereditary vein of poetry in myself, a very near ancestor having written a Latin poem in the Harvard *Gratulatio* on the accession of George the Third. Suffice it to say, that, whether not satisfied with such limited approbation as I could conscientiously bestow, or from a sense of natural inaptitude, I know not, certain it is that my young friend could never be induced to any further essays in this kind. He affirmed that it was to him

like writing in a foreign tongue,—that Mr. Pope's versification was like the regular ticking of one of Willard's clocks, in which one could fancy, after long listening, a certain kind of rhythm or tune, but which yet was only a poverty-stricken *tick, tick*, after all,—and that he had never seen a sweet-water on a trellis growing so fairly, or in forms so pleasing to his eye, as a fox-grape over a scrub-oak in a swamp. He added I know not what, to the effect that the sweet-water would only be the more disfigured by having its leaves starched and ironed out, and that Pegāsus (so he called him) hardly looked right with his mane and tail in curl-papers. These and other such opinions I did not long strive to eradicate, attributing them rather to a defective education and senses untuned by too long familiarity with purely natural objects, than to a perverted moral sense. I was the more inclined to this leniency since sufficient evidence was not to seek, that his verses, as wanting as they certainly were in classic polish and point, had somehow taken hold of the public ear in a surprising manner. So,

only setting him right as to the quantity of the proper name Pegasus, I left him to follow the bent of his natural genius.

There are two things upon which it would seem fitting to dilate somewhat more largely in this place,—the Yankee character and the Yankee dialect. And, first, of the Yankee character, which has wanted neither open maligners, nor even more dangerous enemies in the persons of those unskilful painters who have given to it that hardness, angularity, and want of proper perspective, which, in truth, belonged, not to their subject, but to their own niggard and unskilful pencil.

New England was not so much the colony of a mother country, as a Hagar driven forth into the wilderness. The little self-exiled band which came hither in 1620 came, not to seek gold, but to found a democracy. They came that they might have the privilege to work and pray, to sit upon hard benches and listen to painful preachers as long as they would, yea, even unto thirty-seventhly, if the spirit so willed it. And surely, if the Greek might boast his

Thermopylæ, where three hundred men fell in resisting the Persian, we may well be proud of our Plymouth Rock, where a handful of men, women, and children not merely faced, but vanquished winter, famine, the wilderness, and the yet more invincible *storge* that drew them back to the green island far away. These found no lotus growing upon the surly shore, the taste of which could make them forget their little native Ithaca; nor were they so wanting to themselves in faith as to burn their ship, but could see the fair west wind belly the homeward sail, and then turn unrepining to grapple with the terrible Unknown.

As Want was the prime foe these hardy exodists had to fortress themselves against, so it is little wonder if that traditional feud is long in wearing out of the stock. The wounds of the old warfare were long ahealing, and an east wind of hard times puts a new ache in every one of them. Thrift was the first lesson in their hornbook, pointed out, letter after letter, by the lean finger of the hard schoolmaster, Necessity. Neither were those plump, rosy-gilled English-

men that came hither, but a hard-faced, atrabilious, earnest-eyed race, stiff from long wrestling with the Lord in prayer, and who had taught Satan to dread the new Puritan hug. Add two hundred years' influence of soil, climate, and exposure, with its necessary result of idiosyncrasies, and we have the present Yankee, full of expedients, half-master of all trades, inventive in all but the beautiful, full of shifts, not yet capable of comfort, armed at all points against the old enemy Hunger, longanimous, good at patching, not so careful for what is best as for what will *do*, with a clasp to his purse and a button to his pocket, not skilled to build against Time, as in old countries, but against sore-pressing Need, accustomed to move the world with no *ποῦ στῶ* but his own two feet, and no lever but his own long forecast. A strange hybrid, indeed, did circumstance beget, here in the New World, upon the old Puritan stock, and the earth never before saw such mystic-practicalism, such niggard-geniality, such calculating-fanaticism, such cast-iron-enthusiasm, such unwilling-humour, such close-fisted-generosity. This new

Græculus esuriens will make a living out of anything. He will invent new trades as well as tools. His brain is his capital, and he will get education at all risks. Put him on Juan Fernandez, and he would make a spelling-book first, and a salt-pan afterward. *In cælum, jussus, ibit*,—or the other way either,—it is all one, so anything is to be got by it. Yet, after all, thin, speculative Jonathan is more like the Englishman of two centuries ago than John Bull himself is. He has lost somewhat in solidity, has become fluent and adaptable, but more of the original groundwork of character remains. He feels more at home with Fulke Greville, Herbert of Cherbury, Quarles, George Herbert, and Browne, than with his modern English cousins. He is nearer than John, by at least a hundred years, to Naseby, Marston Moor, Worcester, and the time when, if ever, there were true Englishmen. John Bull has suffered the idea of the Invisible to be very much fattened out of him. Jonathan is conscious still that he lives in the world of the Unseen as well as of the Seen. To move John, you

must make your fulcrum of solid beef and pudding; an abstract idea will do for Jonathan.

* * TO THE INDULGENT READER.

MY friend, the Reverend Mr. Wilbur, having been seized with a dangerous fit of illness, before this Introduction had passed through the press, and being incapacitated for all literary exertion, sent to me his notes, memoranda, &c., and requested me to fashion them into some shape more fitting for the general eye. This, owing to the fragmentary and disjointed state of his manuscripts, I have felt wholly unable to do; yet, being unwilling that the reader should be deprived of such parts of his lucubrations as seemed more finished, and not well discerning how to segregate these from the rest, I have concluded to send them all to the press precisely as they are.

COLUMBUS NYE, *Pastor of a Church in Bungtown Corner.*

IT remains to speak of the Yankce dialect. And, first, it may be premised, in a general way, that any one much read in the writings of the early colonists need not be told that the far greater share of the words and phrases now esteemed peculiar to New England, and local there, were brought from the mother-country. A person familiar with the dialect of certain portions of Massachusetts will not

fail to recognise, in ordinary discourse, many words now noted in English vocabularies as archaic, the greater part of which were in common use about the time of the King James translation of the Bible. Shakspeare stands less in need of a glossary to most New Englanders than to many a native of the Old Country. The peculiarities of our speech, however, are rapidly wearing out. As there is no country where reading is so universal and newspapers are so multitudinous, so no phrase remains long local, but is transplanted in the mail-bags to every remotest corner of the land. Consequently our dialect approaches nearer to uniformity than that of any other nation.

The English have complained of us for coining new words. Many of those so stigmatized were old ones by them forgotten, and all make now an unquestioned part of the currency, wherever English is spoken. Undoubtedly, we have a right to make new words, as they are needed by the fresh aspects under which life presents itself here in the New World; and, indeed, wherever a language is alive, it grows. It might be questioned whether we could not establish a stronger title to the ownership of the English tongue than the mother-islanders

themselves. Here, past all question, is to be its great home and centre. And not only is it already spoken here by great numbers, but with a far higher popular average of correctness, than in Britain. The great writers of it, too, we might claim as ours, were ownership to be settled by the number of readers and lovers.

As regards the provincialisms to be met with in this volume, I may say that the reader will not find one which is not (as I believe) either native or imported with the early settlers, nor one which I have not, with my own ears, heard in familiar use. In the metrical portion of the book, I have endeavoured to adapt the spelling as nearly as possible to the ordinary mode of pronunciation. Let the reader who deems me over-particular remember this caution of Martial :—

*"Quem recitas, meus est, O Fidentine, libellus ;
Sed male cum recitas, incipit esse tuus."*

A few further explanatory remarks will not be impertinent.

I shall barely lay down a few general rules for the reader's guidance.

1. The genuine Yankee never gives the rough sound to the *r* when he can help it, and often

displays considerable ingenuity in avoiding it even before a vowel.

2. He seldom sounds the final *g*, a piece of self-denial, if we consider his partiality for nasals. The same of the final *d*, as *han'* and *stan'* for *hand* and *stand*.

3. The *h* in such words as *while*, *when*, *where*, he omits altogether.

4. In regard to *a*, he shows some inconsistency, sometimes giving a close and obscure sound, as *hev* for *have*, *hendy* for *handy*, *ez* for *as*, *thet* for *that*, and again giving it the broad sound it has in *father*, as *hânsome* for *handsome*.

5. To the sound *ou* he prefixes an *e* (hard to exemplify otherwise than orally).

The following passage in Shakspeare he would recite thus :—

“ Neow is the winta uv eour discontent
 Med glorious summa by this sun o' Yock,
 An' all the cleouds thet leowered unpun eour heouse
 In the deep buzzum o' the oshin buried ;
 Neow air eour breows beound 'ith victorious wreaths,
 Eour breused arms hung up fer monimunce ;
 Eour starn alarums chänged to merry meetins,
 Eour dreffle marches to delightful measures.
 Grim-visaged war heth smeuthed his wrinkled front,
 An' neow, instid o' mountin' barebid steeds
 To fright the souls o' ferfle edverseries,

He capers nimly in a lady's chamber,
To the lascivious pleasur' uv a loot."

6. *Au*, in such words as *daughter* and *slaughter*, he pronounces *ah*.

7. To the dish thus seasoned add a drawl *ad libitum*.

[Mr. Wilbur's notes here become entirely fragmentary.—G.N.]

a. Unable to procure a likeness of Mr. Biglow, I thought the curious reader might be gratified with a sight of the editorial effigies. And here a choice between two was offered,—the one a profile (entirely black) cut by Doyle, the other a portrait painted by a native artist of much promise. The first of these seemed wanting in expression, and in the second a slight obliquity of the visual organs has been heightened (perhaps from an over-desire of force on the part of the artist) into too close an approach to actual *strabismus*. This slight divergence in my optical apparatus from the ordinary model—however I may have been taught to regard it in the light of a mercy rather than a cross, since it enabled me to give as much of directness and personal application to my discourses as met the

wants of my congregation, without risk of offending any by being supposed to have him or her in my eye (as the saying is)—seemed yet to Mrs. Wilbur a sufficient objection to the engraving of the aforesaid painting. We read of many who either absolutely refused to allow the copying of their features, as especially did Plotinus and Agesilaus among the ancients, not to mention the more modern instances of Scioppius Palæottus, Pinellus, Velserus, Gataker, and others, or were indifferent thereto, as Cromwell.

β. Yet was Cæsar desirous of concealing his baldness. *Per contra*, my Lord Protector's carefulness in the matter of his wart might be cited. Men generally more desirous of being *improved* in their portraits than characters. Shall probably find very unflattered likenesses of ourselves in Recording Angel's gallery.

γ. Whether any of our national peculiarities may be traced to our use of stoves, as a certain closeness of the lips in pronunciation, and a smothered smoulderingness of disposition, seldom roused to open flame? An unrestrained intercourse with

fire probably conducive to generosity and hospitality of soul. Ancient Mexicans used stoves, as the friar Augustin Ruiz reports, Hakluyt, III., 468,—but Popish priests not always reliable authority.

To-day picked my Isabella grapes. Crop injured by attacks of rose-bug in the spring. Whether Noah was justifiable in preserving this class of insects?

3. Concerning Mr. Biglow's pedigree. Tolerably certain that there was never a poet among his ancestors. An ordination hymn attributed to a maternal uncle, but perhaps a sort of production not demanding the creative faculty.

His grandfather a painter of the grandiose or Michael Angelo school. Seldom painted objects smaller than houses or barns, and these with uncommon expression.

e. Of the Wilburs no complete pedigree. The crest said to be a *wild boar*, whence, perhaps, the

name. (?) A connection with the Earls of Wilbraham (*quasi* wild boar ham) might be made out. This suggestion worth following up. In 1677, John W. m. Expect —, had issue, 1. John, 2. Haggai, 3. Expect, 4. Ruhamah, 5. Desire.

“Hear lyes y^e bodye of Mrs Expect Wilber,
Y^e crewell salvages they kil’d her
Together wth other Christian soles eleaven,
October y^e ix daye, 1707.

Y^e stream of Jordan sh’ as crost ore
And, now expeacts me on y^e other shore :
I live in hope her soon to join ;
Her earthlye yeeres were forty and nine.”

From Gravestone in Pekussett, North Parish.

This is unquestionably the same John who after ward (1711) married Tabitha Hagg or Ragg.

But if this were the case, she seems to have died early ; for only three years after, namely, 1714, we have evidence that he married Winifred, daughter of Lieutenant Tipping.

He seems to have been a man of substance, for we find him in 1696 conveying “one undivided eightieth part of a salt-meadow” in Yabbok, and he commanded a sloop in 1702.

Those who doubt the importance of genealogical studies *fuste potius quam argumento erudicendi*.

I trace him as far as 1723, and there lose him.
In that year he was chosen selectman.

No gravestone. Perhaps overthrown when new
hearse-house was built, 1802.

He was probably the son of John, who came
from Bilham Comit. Salop. circa 1642.

This first John was a man of considerable importance, being twice mentioned with the honourable prefix of *Mr.* in the town records. Name spelt with two *l*-s.

“Hear lyeth y^e bod [*stone unhappily broken.*]
Mr. Ihon Willber [*Esq.*] [*I inclose this in brackets as doubtful. To me it seems clear.*]
Ob’t die [*illegible; looks like xviii.*] . . . iii [*prob. 1693.*]
: : : : : paynt
: : : : : deseased seinte :
A friend and [fath]er untoe all y^e opreast,
Hee gave y^e wicked familists noe reast,
When Sat[an bl]ewe his Antinomian blaste,
Wee clong to [Willber as a steadf]ast maste.
[A]gaynst y^e horrid Qua[kers]”

It is greatly to be lamented that this curious epitaph is mutilated. It is said that the sacrilegious British soldiers made a target of this stone during the war of Independence. How odious an animosity which pauses not at the grave! How brutal that which spares not the monuments of

authentic history ! This is not improbably from the pen of Rev. Moody Pyram, who is mentioned by Hubbard as having been noted for a silver vein of poetry. If his papers be still extant, a copy might possibly be recovered.



No. I.

A LETTER

FROM MR. EZEKIEL BIGLOW OF JAALAM TO THE HON. JOSEPH
T. BUCKINGHAM, EDITOR OF THE BOSTON COURIER, IN-
CLOSING A POEM* OF HIS SON, MR. HOSEA BIGLOW.

JAYLEM, june 1846.

MISTER EDDYTER:—Our Hosea wuz down to
Boston last week, and he see a ~~cruetin~~ Sarjunt a
struttin round as popler as a hen with 1 chicking,
with 2 fellers a drummin and finin arter him like all
nater. the sarjunt he thout Hosea hedn't gut his
i teeth cut cos he looked a kindo's though he'd jest
eom down, so he cal'lated to hook him in, but Hosy

* [Mr. Hosea Biglow in this piece states his objections to
war, and ridicules the excitement which then prevailed in
every part of the Union for volunteering to go and fight the
Mexicans.—J. C. H.]

woodn't take none o' his sarse for all he hed much as 20 Rooster's tales stuck onto his hat and eenamost enuf brass a bobbin up and down on his shoulders and figureed onto his coat and trousis, let alone wut nater hed sot in his featers, to make a 6 pounder out on.

wal, Hosea he com home considerabal riled, and arter I'd gone to bed I heern Him a thrashin round like a short-tailed Bull in fli-time. The old Woman ses she to me ses she, Zekle; ses she, our Hosee's gut the chollery or suthin anuther ses she, don't you Bee skeered, ses I, he's oney amakin pottery* ses i, he's ollers on hand at that ere busynes like Da & martin, and shure enuf, cum mornin, Hosity he cum down stares full chizzle, hare on eend and cote tales flyin, and sot rite of to go reed his varses to Parson Wilbur bein he haint aney grate shows o' book larnin himself, bimeby he cum back and sed the parson wuz dreffle tickled with 'em as i hoop you will Be, and said they wuz True grit.

Hosea ses taint hardly fair to call 'em hisn now, cos the parson kind o' slicked off sum o' the last varses, but he told Hosee he didn't want to put his ore in to tetch to the Rest on 'em, bein they wuz

* *Aut insanit, aut versus facit.*—H. W.

verry well As thay wuz, and then Hosity ses he sed suthin a nuther about Simplex Mundishes or sum segh feller, but I guess Hosea kind o' didn't hear him, for I never hearn o' nobody o' that name in this villadge, and I've lived here man and boy 76 year cum next tater diggin, and thair aint no wheres a kitting spryer 'n I be.

If you print 'em I wish you'd jest let folks know who hosity's father is, cos my ant Keziah used to say it's nater to be curus ses she, she aint livin though and he's a likely kind o' lad.

EZEKIEL BIGLOW.



THRASH away, you 'll hev to rattle
On them kittle drums o' yourn,—
'Taint a knowin' kind o' cattle
Thet is ketched with mouldy corn ;
Put in stiff, you fifer feller,
Let folks see how spry you be,—
Guess you 'll toot till you are yellor
'Fore you git ahold o' me !

Thet air flag 's a leetle rotten,
Hope it aint your Sunday's best ;—
Fact ! it takes a sight o' cotton
To stuff out a soger's chest :
Sence we farmers hev to pay fer 't,
Ef you must wear humps like these,
Sposin' you should try salt hay fer 't,
It would du ez slick ez grease.

'T would n't suit them Southern fellers,
They 're a dreffle graspin' set,
We must ollers blow the bellers
Wen they want their irons het ;
May be it 's all right ez prechin',
But *my* narves it kind o' grates,
Wen I see the overreachin'
O' them nigger-drivin' States.

Them thet rule us, them slave-traders,
Haint they cut a thunderin' swarth,
(Helped by Yankee renegaders,)*
Thru the vartu o' the North !

* [In allusion to the Northern pro-slavery faction. — J. C. H.]

We begin to think it 's nater
To take sarse an' not be riled ;—
Who 'd expect to see a tater
All on eend at bein' biled ?

Ez fer war, I call it murder,—
There you hev it plain an' flat ;
I don't want to go no further
Than my Testyment fer that ;
God hez sed so plump an' fairly,
It 's ez long ez it is broad,
An' you 've gut to git up airly
Ef you want to take in God

'Taint your eppyletts an' feathers
Make the thing a grain more right ;
'Taint afollerin' your bell-wethers
Will excuse ye in His sight ;
Ef you take a sword an' dror it,
An' go stick a feller thru,
Guv'ment aint to answer for it,
'God 'll send the bill to you.

Wut 's the use o' meetin'-goin'
Every Sabbath, wet or dry,
Ef it's right to go amowin'
Feller-men like oats an' rye?
I dunno but wut it's pooty
Trainin' round in bobtail coats,—
But it's curus Christian dooty
This ere cuttin' folks's throats.

They may talk o' Freedom's airy
Tell they 're pupple in the face,—
It's a grand gret cemetary
Fer the barthrights of our race;
They jest want this Californy
So 's to lug new slave-states in
To abuse ye, an' to scorn ye,
An' to plunder ye like sin.

Aint it cute to see a Yankee
Take sech everlastin' pains
All to git the Devil's thankee,
Helpin on 'em weld their chains?

Wy, it 's jest ez clear ez figgers,
Clear ez one an' one make two,
Chaps thet make black slaves o' niggers
Want to make wite slaves o' you.

Tell ye jest the eend I 've come to
Arter cipherin' plaguy smart,
An' it makes a handy sum, tu,
Any gump could larn by heart ;
Laborin' man an' laborin' woman
Hev one glory an' one shame,
Ev'y thin' thet 's done inhuman
Injers all on 'em the same.

'Taint by turnin' out to hack folks
You 're agoin' to git your right,
Nor by lookin' down on black folks
Coz you 're put upon by wite ;
Slavery aint o' nary color,
'Taint the hide thet makes it wua,
All it keers fer in a feller
'S jest to make him fill its pus.

Want to tackle *me* in, du ye?
I expect you 'll hev to wait;
Wen cold lead puts daylight thru ye
You 'll begin to kal'late;
'Spose the crows wun't fall to pickin'
All the carkiss from your bones,
Coz you helped to give a lickin'
To them poor half-Spanish drones?

Jest go home an' ask our Nancy
Wether I 'd be sech a goose
Ez to jine ye,—guess you 'd fancy
The etarnal bung wuz loose!
She wants me fer home consumption,
Let alone the hay 's to mow,—
Ef you 're arter folks o' gumption,
You 've a darned long row to hoe.*

Take them editors that 's crowin'
Like a cockerel three months old,—
Don't ketch any on 'em goin',
Though they *be* so blasted bold;

* [Hoing Indian corn, planted in long rows, forms an

Aint they a prime set o' fellers ?

'Fore they think on 't they will sprout,
(Like a peach that's got the yellors,)
With the meanness bustin' out.

Wal, go 'long to help 'em stealin'

Bigger pens to cram with slaves,
Help the men thet 's ollers dealin'
Insults on your fathers' graves ;
Help the strong to grind the feeble,
Help the many agin the few,
Help the men thet call your people
Witewashed slaves an' peddlin' crew !

Massachusetts, God forgive her,

She 's akneelin' with the rest,
She, thet ough' to ha' clung fer over
In her grand old eagle-nest ;
She thet ough' to stand so fearless
Wile the wracks are round her hurled,
Holdin' up a beacon peerless
To the oppressed of all the world !

Important part of the farmer's labour in the United States,—
hence the popular simile.—J. C. H.]

Haint they sold your colored seamen ?

Haint they made your env'ys wiz ?

Wut 'll make ye act like freemen ?

Wut 'll git your dander riz ?

Come, I 'll tell ye wut I 'm thinkin'

Is our dooty in this fix,

They 'd ha' done 't ez quick ez winkin

In the days o' seventy-six.*

Clang the bells in every steeple,

Call all true men to disown

The tradoochers of our people,

The enslavers o' their own ;

Let our dear old Bay Statet† proudly

Put the trumpet to her mouth,

Let her ring this messidge loudly

In the ears of all the South :—

“ I 'll return ye good fer evil

Much ez we frail mortils can,

But I wun't go help the Devil,

Makin' man the cus o' man ;

* [1776, the year of American Independence.—J. C. H.]

† [Nearly every State in the Union has its nickname. Massachusetts is known as the Bay State.—J. C. H.]

Call me coward, call me traiter,
 Jest ez suits your mean idees,—
 Here I stand a tyrant-hater,
 An' the friend o' God an' Peace !"

Ef I'd *my* way I hed ruther
 We should go to work an' part,—
 They take one way, we take t'other,—
 Guess it would n't break my heart ;
 Men hed ough' to put asunder
 Them thet God has noways jined ;
 An' I should n't gretly wonder
 Ef there 's thousands o' my mind.

[The first recruiting sergeant on record I conceive to have been that individual who is mentioned in the Book of Job as *going to and fro in the earth, and walking up and down in it*. Bishop Latimer will have him to have been a bishop, but to me that other calling would appear more congenial. The sect of Cainites is not yet extinct, who esteemed the first born of Adam to be the most worthy, not only because of that privilege of primogeniture, but inasmuch as he was able to overcome and slay his younger brother. That was a wise saying of the famous Marquis Pescara to the Papal Legate, that *it was impossible for men to serve Mars and Christ at the same time*. Yet in time past the profession of arms was judged to be *kar' έξοχη* that of a gentleman, nor does this opinion want for strenuous upholders even in our day. Must we suppose, then, that the profession of Christianity was

only intended for losels, or, at best, to afford an opening for plebeian ambition? Or shall we hold with that nicely metaphysical Pomeranian, Captain Vratz, who was Count Königs-mark's chief instrument in the murder of Mr. Thynne, that the Scheme of Salvation has been arranged with an especial eye to the necessities of the upper classes, and that "God would consider *a gentleman*, and deal with him suitably to the condition and profession he had placed him in"? It may be said of us all, *Exemplo plus quam ratione vivimus*.—H. W.]

No. II.

A LETTER*

FROM MR. HOSEA BIGLOW TO THE HON. J. T. BUCKINGHAM,
EDITOR OF THE BOSTON COURIER, COVERING A LETTER
FROM MR. B. SAWIN, PRIVATE IN THE MASSACHUSETTS
REGIMENT.

[THIS letter of Mr. Sawin's was not originally written in verse. Mr. Biglow, thinking it peculiarly susceptible of metrical adornment, translated it, so to speak, into his own vernacular tongue. This is not the time to consider the question, whether rhyme be a mode of expression natural to the human race. If leisure from other and more important avocations be granted, I will handle the matter more at large in an appendix to the present volume. In this place I will barely remark, that I have sometimes noticed in the unlanguage-d prattlings of infants a fondness for alliteration, assonance, and even rhyme, in which natural predisposition we may trace the three degrees through which our Anglo-Saxon verse rose to its culmination in the poetry of Pope. I would not be understood as questioning in these remarks that pious theory which supposes that children, if left entirely to them-

* [Mr. Hosea Biglow, in Letter No. I, stated his general objections to war. Letter No. II, continuing the theme, gives the curious experience of his friend, Birdofredom Sawin, an unfortunate volunteer in the Mexican army.—J. C. H.]

selves, would naturally discourse in Hebrew. For this the authority of one experiment is claimed, and I could, with Sir Thomas Browne, desire its establishment, inasmuch as the acquirement of that sacred tongue would thereby be facilitated. I am aware that Herodotus states the conclusion of Psammeticus to have been in favor of a dialect of the Phrygian. But, beside the chance that a trial of this importance would hardly be blessed to a Pagan monarch whose only motive was curiosity, we have on the Hebrew side the comparatively recent investigation of James the Fourth of Scotland. I will add to this prefatory remark, that Mr. Sawin, though a native of Jaalam, has never been a stated attendant on the religious exercises of my congregation. I consider my humble efforts prospered in that not one of my sheep hath ever indued the wolf's clothing of war, save for the comparatively innocent diversion of a militia training. Not that my flock are backward to undergo the hardships of *defensive* warfare. They serve cheerfully in the great army which fights even unto death *pro aris et focis*, accoutred with the spade, the axe, the plane, the sledge, the spelling-book, and other such effectual weapons against want, and ignorance, and unthrift. I have taught them (under God) to esteem our human institutions as but tents of a night, to be stricken whenever Truth puts the bugle to her lips and sounds a march to the heights of wider-viewed intelligence and more perfect organization.—H. W.]

MISTER BUCKINUM, the follerin Billet was writ hum by a Yung feller of our town that wuz cussed fool enuff to go atrottin inter Miss Chiff arter a Drum and fife. it ain't Nater for a feller to let on that he's sick o' any bizness that He went intu off his own free will and a Cord, but I rather cal'late

he's middlin tired o' voluntearin By this Time. I bleeve u may put dependunts on his statemence. For I never heered nothin bad on him let Alone his havin what Parson Wilbur cals a *pongshong* for cocktales, and he ses it wuz a soshiashun of idees sot him agoin arter the Crootin Sargient cos he wore a cocktale onto his hat.

his Folks gin the letter to me and i shew it to parson Wilbur and he ses it oughter Bee printed. send It to mister Buckinum, ses he, i don't ollers agree with him, ses he, but by Time,* ses he, I *du* like a feller that ain't a Feared.

I have intusspussed a Few refleckshuns hear and thair. We're kind o' prest with Hayin.

Ewers respectfly

HOSEA BIGLOW.

* In relation to this expression, I cannot but think that Mr. Biglow has been too hasty in attributing it to me. Though Time be a comparatively innocent personage to swear by, and though Longinus in his discourse *Περὶ Ὑψους* has commended timely oaths as not only a useful but sublime figure of speech, yet I have always kept my lips free from that abomination. *Odi profanum vulgus*, I hate your swearing and hectoring fellows.—H. W.

THIS kind o' sogerin' aint a mite like our October
trainin',

A chap could clear right out from there, ef 't only
looked like rainin'.

An' th' Cunnles, tu, could kiver up their shappoes
with bandanners,

An' send the insines skootin' to the bar-room with
their banners,

(Fear o' gittin' on 'em spotted), an' a feller could
cry quarter

Ef he fired away his ramrod arter tu much rum an'
water.

Recollect wut fun we hed, you 'n I an' Ezry Hollis,
Up there to Waltham plain last fall, a-havin' the
Cornwallis?*

This sort o' thing aint *jest* like thet,—I wish that I
wuz funder,—†

Nimepunce a day fer killin' folks comes kind o' low
fer murder,

(Wy I've worked out to slarterin' some fer Deacon
Cephas Billins,

An' in the hardest times there wuz I ollers tetched
ten shillins,)

* i hait the Site of a feller with a muskit as I du pizn But
their is fun to a cornwallis I aint agoin' to deny it.—H. B.

† he means Not quite so fur i guess.—H. B.

There's sutthin' gets into my throat thet makes it
hard to swaller,

It comes so nateral to think about a hempen collar ;
It's glory,—but, in spite o' all my tryin' to git
callous,

I feel a kind o' in a cart, a-ridin' to the gallus.

But wen it comes to *bein'* killed,—I tell ye I felt
streaked

The fust time ever I found out wy baggonets wuz
peaked ;

Here's how it wuz : I started out to go to a fan-
dango,

The sentinul he ups an' sez, "Thet's funder 'an you
can go."

"None o' your sarse," sez I ; sez he, "Stan' back !"
"Aint you a buster ?"

Sez I, "I'm up to all thet air, I guess I've ben to
muster ;

I know wy sentinuls air sot ; you aint agoin' to
eat us ;

Caleb* haint no monopoly to court the seenoreetas ;

* [“General Caleb Cushing, a distinguished Democratic politician and volunteer in the Mexican war, where scandal says, the only service he saw was to tumble into a ditch on a dark night, when in pursnit of a Mexican *senorita*.”—J. C. H.]

My folks to hum air full ez good ez hisn be, by
 golly !”
 An’ so ez I wuz goin’ by, not thinkin’ wut would-
 folly,
 The everlastin’ cus he stuck his one-pronged pitch-
 fork in me
 An’ made a hole right thru my close ez if I wuz
 an in’my.
 Wal, it beats all how big I felt hoorawin’ in ole
 Funnel*
 Wen Mister Bolles he gin the sword to our Lef-
 tenant Cunnle,
 (It’s Mister Secondary Bolles,† thet writ the prize
 peace essay ;
 Thet’s wy he did n’t list himself along o’ us, I
 dessay,)
 An’ Rantoul,‡ tu, talked pooty loud, but don’t put
 his foot in it,
 Coz human life ’s so sacred thet he’s principled
 agin’ it,—

* [Faneuil Hall, the famous old Town Hall of Boston.—
 J. C. H.]

† the ignerant creeter means Sekketary ; but he ollers
 stuck to his books like cobbler’s wax to an ile-stone.—H. B.

‡ [Robert Rantoul, a distinguished American orator, who
 advocated the abolition of capital punishment.—J. C. H.]

Though I myself can't rightly see it 's any wus
achokin' on 'em

Than puttin' bullets thru their lights, or with a
bagnet pokin' on 'em ;

How drefle slick he reeled it off, (like Blitz at our
lyceum

Ahaulin' ribbins from his chops so quick you
skeercely see 'em,)

About the Anglo-Saxon race (an' saxons would be
handy

To du the buryin' down here upon the Rio Grandy),
About our patriotic pas an' our star-spangled
banner,

Our country's bird alookin' on an' singin' out
hosanner,

An' how he (Mister B. himself) wuz happy fer
Ameriky,—

I felt, ez sister Patience sez, a leetle mite histericky.
I felt, I swon, ez though it wuz a drefle kind o'
privilege

Atrampin' round thru Boston streets among the
gutter's drivelage ;

I act'lly thought it wuz a treat to hear a little
drummin',

An' it did bonyfidy seem millanyum wuz acomin'

Wen all on us got suits (darned like them wore in
the state prison)

An' every feller felt ez though Mexico wuz hisn.*

This 'ere 's about the meanest place a skunk could
wal diskiver

(Saltillo 's Mexican, I b'lieve, fer wut we call Salt-
river).

The sort o' trash a feller gits to eat doos beat all
nater,

I'd give a year's pay fer a smell o' one good blue-
nose tater ;

The country here thet Mister Bolles declared to be
so charmin'

Throughout is swarmin' with the most alarmin'
kind o' varmin'.

He talked about delishis froot, but then it wuz a
wopper all,

The holl on't 's mud an' prickly pears, with here
an' there a chapparal ;

* it must be aloud that thare's a streak o' nater in lovin'
sho, but it sartinly is 1 of the curusest things in nater to see
a rispecktable dri goods dealer (deekon off a chutch mayby)
a riggin' himself out in the Weigh they du and struttin'
round in the Reign aspillin' his trowsis and makin' wet goods
of himself. Ef any thin 's foolisher and moor dicklus than
militerry gloary it is milishy gloary.—H. B.

You see a feller peekin' out, an', fust you know, a
lariat

Is round your throat an' you a copse, 'fore you can
say, "Wut air ye at?"*

You never see sech darned gret bugs (it may not
be irrelevant

To say I've seen a *scarabæus pilularius*† big ez a
year old elephant,)

The rigiment come up one day in time to stop a red
bug

From runnin' off with Cunnle Wright‡,—t wuz
jest a common *cimex lectularius*.

One night I started up on eend an' thought I wuz
to hum agin,

I heern a horn, thinks I it's Sol the fisherman hez
com agin,

His bellowses is sound enough,—ez I'm a livin'
creeter,

* these fellers are verry proppilly called Rank Heroes, and
the more tha kill the ranker and more Herowick tha bekum.
—H. B.

† it wuz "tumblebug" as he Writ it, but the parson put
the Latten instid. i sed tother maid better meeter, but he
said tha was eddykated peepl to Boston and tha would n't
stan' it no how. idnow as tha wood and idnow as tha wood.—
H. B.

‡ [A volunteer from Boston.—J. C. H.]

I felt a thing go thru my leg,—’t wuz nothin’ more
’n a skeeter !

Then there’s the yaller fever, tu, they call it here el
vomito,—

(Come, thet wun’t du, you landcrab there, I tell yo
to le’ go my toe !

My gracious ! it’s a scorpion. thet’s took a shine to
play with ’t,

I dars n’t skeer the tarnal thing fer fear he’d run
away with ’t.)

Afore I come away from hum I hed a strong per-
suasion

Thet Mexicans worn’t human beans,*—an ourang
outang nation,

A sort o’ folks a chap could kill an’ never dream
on ’t arter,

No more ’n a feller’d dream o’ pigs thet he hed hed
to slarter :

I’d an idee thet they were built arter the darkie
fashion all,

An’ kickin’ colored folks about, you know, ’s a kind
o’ national ;

* he means human beins, that’s wut he means. i spose he
kinder thought tha wuz human beans ware the Xisle Poles
comes from.—H. B.

But wen I jined I worn't so wise ez thet air queen
o' Sheby,

Fer, come to look at 'em, they aint much diff'rent
from wut we be,

An' here we air ascrugin' 'em out o' thir own do-
minions,

Ashelterin' 'em, ez Caleb sez, under our eagle's
pinions,

Wich means to take a feller up jest by the slack o'
's trowsis

An' walk him Spanish clean right out o' all his
homes an' houses ;

Wal, it doos seem a curus way, but then hooraw fer
Jackson !*

It must be right, fer Caleb sez it 's reg'lar Anglo-
saxon.

The Mex'cans don't fight fair, they say, they piz'n
all the water,

An' du amazin' lots o' things thet is n't wut they
ough' to ;

Bein' they haint no lead, they make their bullets
out o' copper

* [The English reader need scarcely be informed that the famous General Jackson, of New Orleans memory, is here referred to. "Hurrah for General Jackson" has been a moncry in the United States for many years.—J. C. H.]

An' shoot the darned things at us, tu, wich Caleb
sez aint proper ;

He sez they 'd ough' to stan' right up an' let us pop
'em fairly,

(Guess wen he ketches 'em at thet he 'll hev to git
up airly,)

Thet our nation 's bigger 'n theirn an' so its rights
air bigger,

An' thet it's all to make 'em free thet we air pullin'
trigger,

Thet Anglo-Saxondom's idee's abreakin' 'em to pieces,
An' thet idee 's thet every man doos jest wut he
damn pleases ;

Ef I don't make his meanin' clear, perhaps in some
respex I can,

I know thet "every man" don't mean a nigger or a
Mexican ;

An' there's another thing I know, an' thet is, ef
these creeturs,

Thet stick an Anglosaxon mask onto State-prison
feeturs,

Should come to Jaalam Centre fer to argify an'
spout on 't,

The gals 'ould count the silver spoons the minnit
they cleared out on 't.

This gein' ware glory waits ye haint one agreable
feetur,

An' ef it worn't fer wakin' snakes, I'd home agin
.short meter ;

O, would n't I be off, quick time, ef 't worn't that
I wuz sartin

They 'd let the daylight into me to pay me fer de-
sartin !

I don't approve o' tellin' tales, but jest to you I
may state

Our ossifers aint wut they wuz afore they left the
Bay-state ;

Then it wuz "Mister Sawin, sir, you 're middlin'
well now, be ye ?

Step up an' take a nipper, sir ; I'm drefle glad to
see ye ;"

But now it 's "Ware 's my eppylet ? here, Sawin,
step an' fetch it !

An' mind your eye, be thund'rin' spry, or, damn ye,
you shall ketch it !"

Wal, ez the Doctor sez, some ponk will bile so, but
by mighty,

Ef I hed some on'em to hum, I'd give'em linkum vity,
I'd play the rogue's march on their hides an' other
music follerin',—

But I must close my letter here, for one on em a
a-hollerin',

These Anglosaxon* ossifers,—wal, taint no use
ajawin',

I 'm safe enlisted fer the war,

Yourn,

BIRDOFREDOM SAWIN.

[Those have not been wanting (as, indeed, when hath Satan been to seek for attorneys?) who have maintained that our late inroad upon Mexico was undertaken, not so much for the avenging of any national quarrel, as for the spreading of free institutions and of Protestantism. *Capita vix duabus Anticyris medenda!* Verily I admire that no pious sergeant among these new Crusaders beheld Martin Luther riding at the front of the host upon a tamed pontifical bull, as, in that former invasion of Mexico, the zealous Diaz (spawn though he were of the Scarlet Woman) was favoured with a vision of St. James of Compostella, skewering the infidels upon his apostolical lance. We read, also, that Richard of the lion heart, having gone to Palestine on a similar errand of mercy, was divinely encouraged to cut the throats of such Paynims as refused to swallow the bread of life (doubtless that they might be thereafter incapacitated for swallowing the filthy gobbets of Mahound) by angels of heaven, who cried to the king and his knights—*Seigneurs, tuez! tuez!* providentially using the French tongue, as being the only one understood by their auditors.

* [The term Anglo-Saxon is a favourite cant expression with American journalists. It is supposed to indicate progress, annexation, and *destiny*—another political watchword. —J. C. H.]

This would argue for the pantoglottism of these celestial intelligences, while, on the other hand, the Devil, *teste* Cotton Mather, is unversed in certain of the Indian dialects. Yet must he be a semeiologist the most expert, making himself intelligible to every people and kindred by signs; no other discourse, indeed, being needful, than such as the mackerel-fisher holds with his finned quarry, who, if other bait be wanting, can, by a bare bit of white rag at the end of a string captivate those foolish fishes. Such piscatorial oratory is Satan cunning in. Before one he trails a hat and feather, or a bare feather without a hat; before another, a Presidential chair, or a tidewaiter's stool, or a pulpit in the city, no matter what. To us, dangling there over our heads, they seem junkets dropped out of the seventh heaven, sops dipped in nectar, but once in our mouths, they are all one, bits of fuzzy cotton.

This, however, by the way. It is time now *revocare gradum*. While so many miracles of this sort, vouched by eyewitnesses, have encouraged the arms of Papists, not to speak of those *Dioscuri* (whom we must conclude imps of the pit) who sundry times captained the pagan Roman soldiery, it is strange that our first American crusade was not in some such wise also signalized. Yet it is said that the Lord hath manifestly prospered our armies. This opens the question, whether, when our hands are strengthened to make great slaughter of our enemies, it be absolutely and demonstratively certain that this might is added to us from above, or whether some Potentate from an opposite quarter may not have a finger in it, as there are few pies into which his meddling digits are not thrust. Would the Sanctifier and Setter-apart of the seventh day have assisted in a victory gained on the Sabbath, as was one in the late war? Or has that day become less an object of his especial care since the year 1697, when so manifest a providence occurred to Mr. William Trowbridge, in answer to whose prayers, when he and all on

shipboard with him were starving, a dolphin was sent daily, "which was enough to serve 'em; only on *Saturdays* they still caught a couple, and on the *Lord's Days* they could catch none at all?" Haply they might have been permitted, by way of mortification, to take some few sculpins (those banes of the salt-water angler), which unseemly fish would, moreover, have conveyed to them a symbolical reproof for their breach of the day, being known in the rude dialect of our mariners as *Cape Cod Clergymen*.

It has been a refreshment to many nice consciences to know that our Chief Magistrate would not regard with eyes of approval the (by many esteemed) sinful pastime of dancing, and I own myself to be so far of that mind, that I could not but set my face against this Mexican Polka, though danced to the Presidential piping with a Gubernatorial second. If ever the country should be seized with another such mania *de propaganda fide*, I think it would be wise to fill our bombshells with alternate copies of the Cambridge Platform and the Thirty-nine Articles, which would produce a mixture of the highest explosive power, and to wrap every one of our cannon-balls in a leaf of the New Testament, the reading of which is denied to those who sit in the darkness of Popery. whose iron evangelists would thus be able to disseminate vital religion and Gospel truth in quarters inaccessible to the ordinary missionary. I have seen lads, unimpregnate with the more sublimated punctiliousness of Walton, secure picket, taking their unwary *siesta* beneath the lily-pads too nigh the surface, with a gun and small shot. Why not, then, since gunpowder was unknown to the Apostles (not to enter here upon the question whether it were discovered before that period by the Chinese), suit our metaphor to the age in which we live, and say *shooters* as well as *fishers* of men?

I do much fear that we shall be seized now and then with a Protestant fervour, as long as we have neighbour Naboths whose wallowings in Papistical mire excite our horror in exact

proportion to the size and desirableness of their vineyards. Yet I rejoice that some earnest Protestants have been made by this war,—I mean those who protested against it. Fewer they were than I could wish, for one might imagine America to have been colonized by a tribe of those nondescript African animals the Aye-Ayes, so difficult a word is *No* to us all. There is some malformation or defect of the vocal organs, which either prevents our uttering it at all, or gives it so thick a pronunciation as to be unintelligible. A mouth filled with the national pudding, or watering in expectation thereof, is wholly incompetent to this refractory monosyllable. An abject and herpetic Public Opinion is the Pope, the Anti-Christ, for us to protest against *e corde cordium*. And by what College of Cardinals is this our God's-vicar, our binder and looser, elected? Very like, by the sacred conclave of Tag, Rag, and Bobtail, in the gracious atmosphere of the grog-shop. Yet it is of this that we must all be puppets. This thumps the pulpit-cushion, this guides the editor's pen, this wags the senator's tongue. This decides what Scriptures are canonical, and shuffles Christ away into the Apocrypha. According to that sentence fathered upon Solon, *Οὐτὼ δημόσιον καὶ ἐρχεται οἰκὰδ' ἐκίστη*. This unclean spirit is skilful to assume various shapes. I have known it to enter my own study and nudge my elbow of a Saturday, under the semblance of a wealthy member of my congregation. It were a great blessing, if every particular of what in the sum we call popular sentiment could carry about the name of its manufacturer stamped legibly upon it. I gave a stab under the fifth rib to that pestilent fallacy,—“Our country, right or wrong,”—by tracing its original to a speech of Ensign Cilley at a dinner of the Bungtown Fencibles.—H. W.]

No. III.

WHAT MR. ROBINSON THINKS.

[A FEW remarks on the following verses* will not be out of place. The satire in them was not meant to have any personal, but only a general, application. Of the gentleman upon whose letter they were intended as a commentary Mr. Biglow had never heard, till he saw the letter itself. The position of the satirist is oftentimes one which he would not have chosen, had the election been left to himself. In attacking bad principles, he is obliged to select some individual who has made himself their exponent, and in whom they are impersonate, to the end that what he says may not, through ambiguity, be dissipated *tenués in auras*. For what says Seneca? *Longum iter per præcepta, breve et efficace per exempla*. A bad principle is comparatively harmless while it continues to be an abstraction, nor can the general mind comprehend it fully till it is printed in that large type which all men can read at sight, namely, the life and character, the sayings and doings, of particular persons. It is one of the cunningest fetches of Satan, that he never exposes himself directly to our arrows, but, still dodging behind this neighbour or that acquaintance, compels us to wound him through

* [In these lines the national spirit for extension and conquest is satirized, and what Homer Wilbur calls "the pernicious sentiment of—'Our country, right or wrong.'"—J. C. H.]

them, if at all. He holds our affections as hostages, the while he patches up a truce with our conscience.

Meanwhile, let us not forget that the aim of the true satirist is not to be severe upon persons, but only upon falsehood, and, as Truth and Falsehood start from the same point, and sometimes even go along together for a little way, his business is to follow the path of the latter after it diverges, and to show her floundering in the bog at the end of it. Truth is quite beyond the reach of satire. There is so brave a simplicity in her, that she can no more be made ridiculous than an oak or a pine. The danger of the satirist is, that continual use may deaden his sensibility to the force of language. He becomes more and more liable to strike harder than he knows or intends. He may be careful to put on his boxing-gloves, and yet forget, that, the older they grow, the more plainly may the knuckles inside be felt. Moreover, in the heat of contest, the eye is insensibly drawn to the crown of victory, whose tawdry tinsel glitters through that dust of the ring which obscures Truth's wreath of simple leaves. I have sometimes thought that my young friend, Mr. Biglow, needed a monitory hand laid on his arm—*aliquid sufflaminandus erat*. I have never thought it good husbandry to water the tender plants of reform with *aqua fortis*, yet, where so much is to do in the beds, he were a sorry gardener who should wage a whole day's war with an iron scuffle on those ill weeds that make the garden-walks of life unsightly, when a sprinkle of Attic salt will wither them up. *Est ars etiam maledicendi*, says Scaliger, and truly it is a hard thing to say where the graceful gentleness of the lamb merges in downright sheepishness. We may conclude with worthy and wise Dr. Fuller, that "one may be a lamb in private wrongs, but in hearing general affronts to goodness they are asses which are not lions."—H. W.]

GUVERNER B.* is a sensible man ;

He stays to his home an' looks arter his folks ;
He draws his furrer ez straight ez he can,

An' into nobody's tater-patch pokes ;—

But John P.

Robinson† he

Sez he wunt vote fer Guvener B.

My ! aint it terrible ? Wut shall we du ?

We can't never choose him, o' course,—thet a
flat ;

Guess we shall hev to come round, (don't you ?)

An' go in fer thunder an' guns, an' all that ;

Fer John P.

Robinson he

Sez he wunt vote fer Guvener B.

General C.‡ is a drefle smart man :

He 's ben on all sides thet give places or pelf ;

* [Governor Briggs, of Massachusetts, who, apart from a considerable political notoriety, acquired additional renown by never wearing a shirt collar.—J. C. H.]

† [A well-known politician connected with the government of Massachusetts, who advocated the doctrine of extension, and a war with Mexico.—J. C. H.]

‡ [Caleb Cushing, a distinguished Colonel of the United States army in Mexico, and at one period Minister to China.—J. C. H.]

But consistency still wuz a part of his plan,—

He 's ben true to *one* party,—an' thet is himself;

So John P.

Robinson he

Sez he shall vote fer Ginerall C.

General C. he goes in fer the war ;

He don't vally principle more 'n an old cud ;

Wut did God make us raytional creeturs fer,

But glory an' gunpowder, plunder an' blood ?

So John P.

Robinson he

Sez he shall vote fer Ginerall C.

We were gittin' on nicely up here to our village,

With good old idees o' wut 's right an' wut
aint,

We kind o' thought Christ went agin war an'
pillage

An' thet eppyletts 'worn't the best mark of a
saint ;

But John P.

Robinson he

Sez this kind o' thing 's an exploded idee.

The side of our country must ollers be took,
An' Presidant Polk, you know, *he* is our country;
An' the angel thet writes all our sins in a book
Puts the *debit* to him, an' to us the *per contry*;
An' John P.
Robinson he
Sez this is his view o' the thing to a T.

Parson Wilbur he calls all these argimunts lies;
Sez they 're nothin' on airth but jest *fee, faw, fum*;
An' thet all this big talk of our destinies
Is half on it ignorance, an' t' other half rum;
But John P.
Robinson he
Sez it aint no sech thing; an', of course, so must wa.

Parson Wilbur sez *he* never heerd in his life
Thet th' Apostles rigged out in their swaller-tail
coats,
An' marched round in front of a drum an' a fife,
To git some on 'em office, an' some on 'em votes;
But John P.
Robinson he
Sez they did n't know everythin' down in Judea.

Wal, it's a marcy we've gut folks to tell us
 The rights an' the wrongs o' these matters, I
 vow,—
 God sends country lawyers, an' other wise fellers,
 To drive the world's team wen it gits in a slough;
 Fer John P.
 Robinson he
 Sez the world'll go right, e. he hollers out Gee!

[The attentive reader will doubtless have perceived in the foregoing poem an allusion to that pernicious sentiment,—“Our country, right or wrong.” It is an abuse of language to call a certain portion of land, much more, certain personages elevated for the time being to high station, our country. I would not sever nor loosen a single one of those ties by which we are united to the spot of our birth, nor minish by a tittle the respect due to the Magistrate. I love our own Bay State too well to do the one, and as for the other, I have myself for nigh forty years exercised, however unworthily, the function of Justice of the Peace, having been called thereto by the unsolicited kindness of that most excellent man and upright patriot, Caleb Strong. *Patriæ fumus igne alieno luculentior* is best qualified with this,—*Ubi libertas, ibi patria*. We are inhabitants of two worlds, and owe a double, but not a divided, allegiance. In virtue of our clay, this little ball of earth exacts a certain loyalty of us, while, in our capacity as spirits, we are admitted citizens of an invisible and holier fatherland. There is a patriotism of the soul whose claim absolves us from our other and terrene fealty. Our true country is that ideal realm which we represent to ourselves under the names of religion, duty, and

the like. Our terrestrial organizations are but far-off approaches to so fair a model, and all they are verily traitors who resist not any attempt to divert them from this their original intendment. When, therefore, one would have us to fling up our caps and shout with the multitude,—“*Our country, however bounded!*” he demands of us that we sacrifice the larger to the less, the higher to the lower, and that we yield to the imaginary claims of a few acres of soil our duty and privilege as liegemen of Truth. Our true country is bounded on the north and the south, on the east and the west, by Justice, and when she oversteps that invisible boundary-line by so much as a hair’s-breadth, she ceases to be our mother, and chooses rather to be looked upon *quasi noverca*. That is a hard choice, when our earthly love of country calls upon us to tread one path and our duty points us to another. We must make as noble and becoming an election as did Penelope between Icarius and Ulysses. Veiling our faces, we must take silently the hand of Duty to follow her.

Shortly after the publication of the foregoing poem, there appeared some comments upon it in one of the public prints which seemed to call for some animadversion. I accordingly addressed to Mr. Buckingham, of the Boston Courier, the following letter :—

“JALAM, November 4, 1847.

“*To the Editor of the Courier :*

“RESPECTED SIR,—Calling at the post-office this morning, our worthy and efficient postmaster offered for my perusal a paragraph in the Boston Morning Post of the 3rd instant, wherein certain effusions of the pastoral muse are attributed to the pen of Mr. James Russell Lowell. For aught I know or can affirm to the contrary, this Mr. Lowell may be a very deserving person and a youth of parts (though I have seen verses of his which I could never rightly understand); and if

he be such, he, I am certain, as well as I, would be free from any proclivity to appropriate to himself whatever of credit (or discredit) may honestly belong to another. I am confident, that, in penning these few lines, I am only forestalling a disclaimer from that young gentleman, whose silence hitherto, when rumour pointed to himward, has excited in my bosom mingled emotions of sorrow and surprise. Well may my young parishioner, Mr. Biglow, exclaim with the poet,

‘*Sic vos non vobis,*’ &c. ;

though, in saying this, I would not convey the impression that he is a proficient in the Latin tongue,—the tongue, I might add, of a Horace and a Tully.

“Mr. B. does not employ his pen, I can safely say, for any lucre of worldly gain, or to be exalted by the carnal plaudits of men, *digito monstrari*, &c. He does not wait upon Providence for mercies, and in his heart mean *merces*. But I should esteem myself as verily deficient in my duty (who am his friend and in some unworthy sort his spiritual *fidus Achates*, &c.), if I did not step forward to claim for him whatever measure of applause might be assigned to him by the judicious.

“If this were a fitting occasion, I might venture here a brief dissertation touching the manner and kind of my young friend’s poetry. But I dubitate whether this abstruser sort of speculation (though enlivened by some apposite instances from Aristophanes) would sufficiently interest your oppidan readers. As regards their satirical tone, and their plainness of speech, I will only say, that, in my pastoral experience, I have found that the Arch-Enemy loves nothing better than to be treated as a religious, moral, and intellectual being, and that there is no *apage Sathanas*! so potent as ridicule. But it is a kind of weapon that must have a button of good-nature on the point of it.

"The productions of Mr. B. have been stigmatized in some quarters as unpatriotic ; but I can vouch that he loves his native soil with that hearty, though discriminating, attachment which springs from an intimate social intercourse of many years' standing. In the ploughing season, no one has a deeper share in the well-being of the country than he. If Dean Swift were right in saying that he who makes two blades of grass grow where one grew before confers a greater benefit on the state than he who taketh a city, Mr. B. might exhibit a fairer claim to the Presidency than General Scott himself. I think that some of those disinterested lovers of the hard-handed democracy, whose fingers have never touched anything rougher than the dollars of our common country, would hesitate to compare palms with him. It would do your heart good, respected Sir, to see that young man mow. He cuts a cleaner and wider swarth than any in this town.

"But it is time for me to be at my Post. It is very clear that my young friend's shot has struck the lintel, for the Post is shaken (Amos ix. 1). The editor of that paper is a strenuous advocate of the Mexican war, and a colonel, as I am given to understand. I presume, that, being necessarily absent in Mexico, he has left his journal in some less judicious hands. At any rate, the Post has been too swift on this occasion. It could hardly have cited a more incontrovertible line from any poem than that which it has selected for animadversion, namely,—

'We kind o' thought Christ went agin war an' pillage.'

"If the Post maintains the converse of this proposition, it can hardly be considered as a safe guide-post for the moral and religious portions of its party, however many other excellent qualities of a post it may be blessed with. There is a sign in London on which is painted—'The Green Man.' It would do very well as a portrait of any individual who would support so unscriptural a thesis. As regards the language

of the line in question, I am bold to say that He who readeth the hearts of men will not account any dialect unseemly which conveys a sound and pious sentiment. I could wish that such sentiments were more common, however uncouthly expressed. Saint Ambrose affirms, that *veritus a quocunque* (why not, then, *quomodocunque*?) *dicatur, a spiritu sancto est*. Digest also this of Baxter:—‘The plainest words are the most profitable oratory in the weightiest matters.’

“When the paragraph in question was shown to Mr. Biglow, the only part of it which seemed to give him any dissatisfaction was that which classed him with the Whig party. He says, that, if resolutions are a nourishing kind of diet, that party must be in a very hearty and flourishing condition; for that they have quietly eaten more good ones of their own baking than he could have conceived to be possible without repletion. He has been for some years past (I regret to say) an ardent opponent of those sound doctrines of protective policy which form so prominent a portion of the creed of that party. I confess, that, in some discussions which I have had with him on this point in my study, he has displayed a vein of obstinacy which I had not hitherto detected in his composition. He is also (*horresco referens*) infected in no small measure with the peculiar notions of a print called the *Liberator*, whose heresies I take every proper opportunity of combating, and of which, I thank God, I have never read a single line.

“I did not see Mr. B.’s verses until they appeared in print, and there is certainly one thing in them which I consider highly improper. I allude to the personal references to myself by name. To confer notoriety on an humble individual who is labouring quietly in his vocation, and who keeps his cloth as free as he can from the dust of the political arena (though *væ mihi si non evangelizavero*), is no doubt an indecorum. The sentiments which he attributes to me, I will not deny to be mine. They were embodied, though in a

different form, in a discourse preached upon the last day of public fasting, and were acceptable to my entire people (of whatever political views), except the postmaster, who dissented *ex officio*. I observe that you sometimes devote a portion of your paper to a religious summary. I should be well pleased to furnish a copy of my discourse for insertion in this department of your instructive journal. By omitting the advertisements, it might easily be got within the limits of a single number, and I venture to ensure you the sale of some scores of copies in this town. I will cheerfully render myself responsible for ten. It might possibly be advantageous to issue it as an *extra*. But perhaps you will not esteem it an object, and I will not press it. My offer does not spring from any weak desire of seeing my name in print; for I can enjoy this satisfaction at any time by turning to the Triennial Catalogue of the University, where it also possesses that added emphasis of Italics with which those of my calling are distinguished.

"I would simply add, that I continue to fit ingenuous youth for college, and that I have two spacious and airy sleeping apartments at this moment unoccupied. *Ingenuas didicisse*, &c. Terms, which vary according to the circumstances of the parents, may be known on application to me by letter, post paid. In all cases the lad will be expected to fetch his own towels. This rule, Mrs. W. desires me to add, has no exceptions.

"Respectfully, your obedient servant,

"HOMER WILBUR, A.M.

"P.S.—Perhaps the last paragraph may look like an attempt to obtain the insertion of my circular gratuitously. If it should appear to you in that light, I desire that you would erase it, or charge for it at the usual rates, and deduct the amount from the proceeds in your hands from the sale of my discourse, when it shall be printed. My circular is much

lenger and more explicit, and will be forwarded without charge to any who may desire it. It has been very neatly executed on a letter sheet, by a very deserving printer, who attends upon my ministry, and is a creditable specimen of the typographic art. I have one hung over my mantelpiece in a neat frame, where it makes a beautiful and appropriate ornament, and balances the profile of Mrs. W., cut with her toes by the young lady born without arms. H. W."

I have in the foregoing letter mentioned General Scott in connection with the Presidency, because I have been given to understand that he has blown to pieces and otherwise caused to be destroyed more Mexicans than any other commander. His claim would therefore be deservedly considered the strongest. Until accurate returns of the Mexican killed, wounded, and maimed be obtained, it will be difficult to settle these nice points of precedence. Should it prove that any other officer has been more meritorious and destructive than General S., and has thereby rendered himself more worthy of the confidence and support of the conservative portion of our community, I shall cheerfully insert his name, instead of that of General S., in a future edition. It may be thought, likewise, that General S. has invalidated his claims by too much attention to the decencies of apparel, and the habits belonging to a gentleman. These abstruser points of statesmanship are beyond my scope. I wonder not that successful military achievement should attract the admiration of the multitude. Rather do I rejoice with wonder to behold how rapidly this sentiment is losing its hold upon the popular mind. It is related of Thomas Warton, the second of that honoured name who held the office of Poetry Professor at Oxford, that, when one wished to find him, being absconded, as was his wont, in some obscure alehouse, he was counselled to traverse the city with a drum and fife, the sound of which inspiring music would be sure to draw the doctor from his retirement into

the street. We are all more or less bitten with this martial insanity. *Nescio quâ dulcedine cunctos ducit.* I confess to some infection of that itch myself. When I see a Brigadier-General maintaining his insecure elevation in the saddle under the severe fire of the training-field, and when I remember that some military enthusiasts, through haste, inexperience, or an over-desire to lend reality to those fictitious combats, will sometimes discharge their ramrods, I cannot but admire, while I deplore, the mistaken devotion of those heroic officers. *Semel insanivimus omnes.* I was myself, during the late war with Great Britain, chaplain of a regiment, which was fortunately never called to active military duty. I mention this circumstance with regret rather than pride. Had I been summoned to actual warfare, I trust that I might have been strengthened to bear myself after the manner of that reverend father in our New England Israel, Dr. Benjamin Colman, who, as we are told in Turell's life of him, when the vessel in which he had taken passage for England was attacked by a French privateer, "fought like a philosopher and a Christian, and prayed all the while he charged and fired." As this note is already long, I shall not here enter upon a discussion of the question, whether Christians may lawfully be soldiers. I think it sufficiently evident, that, during the first two centuries of the Christian era, at least, the two professions were esteemed incompatible. Consult Jortin on this head.—H. W.]

No. IV.

REMARKS OF INCREASE D. O'PHACE, ESQUIRE, AT AN EX-
TRUMPERY CAUCUS IN STATE STREET, REPORTED BY MR.
H. BIGLOW.*

[THE ingenious reader will at once understand that no such speech as the following was ever *totidem verbis* pronounced. But there are simpler and less guarded wits, for the satisfying of which such an explanation may be needful. For there are certain invisible lines, which as Truth successively over-passes, she becomes Untruth to one and another of us, as a large river, flowing from one kingdom into another, sometimes takes a new name, albeit the waters undergo no change, how small soever. There is, moreover, a truth of fiction more veracious than the truth of fact, as that of the Poet, which represents to us things and events as they ought to be, rather than servilely copies them as they are imperfectly imaged in the crooked and smoky glass of our mundane affairs. It is this which makes the speech of Antonius, though originally spoken in no wider a forum than the brain of Shakspeare, more historically valuable than that other which Appian has reported, by as much as the understanding of the Englishman was more comprehensive than that of the Alexandrian. Mr. Biglow, in the present instance, has

* [The Mexican war is again the principal subject of ridicule throughout this piece. As stated by Mr. Wilbur, "the occasion of the speech is supposed to be Mr. Palfrey's" (the Historian of New England, and member of Congress for Massachusetts) "refusal to vote for the Whig candidate for the Speakership."—J. C. H.]

only made use of a license assumed by all the historians of antiquity, who put into the mouths of various characters such words as seem to them most fitting to the occasion and to the speaker. If it be objected that no such oration could ever have been delivered, I answer, that there are few assemblages for speech-making which do not better deserve the title of *Parliamentum Indocorum* than did the sixth Parliament of Henry the Fourth, and that men still continue to have as much faith in the Oracle of Fools as ever Pantagruel had. Howell, in his letters, recounts a merry tale of a certain ambassador of Queen Elizabeth, who, having written two letters, one to her Majesty and the other to his wife, directed them at cross-purposes, so that the Queen was beducked and bo-deared and requested to send a change of hose, and the wife was beprincessed and otherwise unwontedly besuperlatived, till the one feared for the wits of her ambassador, the other for those of her husband. In like manner it may be presumed that our speaker has misdirected some of his thoughts, and given to the whole theatre what he would have wished to confide only to a select auditory at the back of the curtain. For it is seldom that we can get any frank utterance from men, who address, for the most part, a Buncombe either in this world or the next. As for their audiences, it may be truly said of our people, that they enjoy one political institution in common with the ancient Athenians: I mean a certain profitless kind of *ostracism*, wherewith, nevertheless, they seem hitherto well enough content. For in Presidential elections, and other affairs of the sort, whereas I observe that the *oysters* fall to the lot of comparatively few, the *shells* (such as the privileges of voting as they are told to do by the *ostri-vori* aforesaid, and of huzzaing at public meetings) are very liberally distributed among the people, as being their prescriptive and quite sufficient portion.

The occasion of the speech is supposed to be Mr. Palfrey's refusal to vote for the Whig candidate for the Speakership.
—H. W.

No? Hez he? He haint, though? Wut? Voted
agin him?
Ef the bird* of our country could ketch him, she 'd
skin him;
I seem 's though I see her, with wrath in each
quill,
Like a chancery lawyer, afillin' her bill,
An' grindin' her talents ez sharp ez all nater,
To pounce like a writ on the back o' the traiter.
Forgive me, my friends, ef I seem to be het,
But a crisis like this must with vigor be met;
Wen an Arnold† the star-spangled banner bestains,
Holl Fourth o' Julys‡ seem to bile in my veins.

Who ever 'd ha' thought sech a pisonous rig
Would be run by a chap thet wuz chose fer a Wig?

* [The poor much-abused American Eagle—the national symbol on the coin of the country, and a favourite figure of speech with political agitators.—J. C. H.]

† [The traitor, in high official command in the United States army, in the war of Independence, who attempted to sell his country to the English, and victimised poor Major Andre.—J. C. H.]

‡ [The great day of annual rejoicing in the United States, in commemoration of the Declaration of Independence. J. C. H.]

"We knowed wut his principles wuz 'fore we sent him"?

Wut wuz ther in them from this vote to pervent him?

A marciful Providunce fashioned us holler
O' purpose thet we might our principles swaller ;
It can hold any quantity on 'em, the belly can,
An' bring 'em up ready fer use like the pelican,
Or more like the kangaroo, who (wich is stranger)
Puts her family into her pouch wen there 's
danger.

Aint principle precious? then, who 's goin' to use it
Wen there's resk o' some chap's gittin' up to abuse
it?

I can't tell the wy on 't, but nothin' is *so* sure
Ez thet principle kind o' gits spiled by exposure ;*

* The speaker is of a different mind from Tully, who, in his recently-discovered tractate *De Republicâ*, tells us—*Nec vero habere virtutem satis est, quasi artem aliquam, nisi utare*, and from our Milton, who says,—“I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for, *not without dust and heat*.—*Areop.* He had taken the words out of the Roman's mouth, without knowing it, and might well exclaim with Austin (if a saint's name may stand sponsor for a curse), *Pereant qui ante nos nostra dixerint!*—H. W.

A man thet lets all sorts o' folks git a sight on 't
Ough' to hev it all took right away, every mite
on 't ;

Ef hé can't keep it all to himself wen it 's wise to,
He aint one it 's fit to trust nothin' so nice to.

Besides, ther 's a wonderful power in latitude,
To shift a man's morril relations an' attitude ;
Some flossifers think thet a fakkilty 's granted
The minnit it 's proved to be thoroughly wanted,
Thet a change o' demand makes a change o' con-
dition,

An' thet everythin' 's nothin' except by position ;
Ez, fer instance, thet rubber-trees fust begun bearin'
Wen p'litickle conshunces come into wearin',—
Thet the fears of a monkey, whose holt chanced to
fail,

Drawed the vertibry out to a prehensile tail ;
So, wen one 's chose to Congriss, ez soon ez he 's in
it,

A collar grows right round his neck in a minnit,
An' sartin it is thet a man cannot be strict
In bein' himself, wen he gits to the Deestric,*

* [The *District of Columbia*, in which *Washington* is situated.
—J. C. H.]

Fer a coat that sets wal here in ole Massachusetts,
Wen it gits on to Washinton, somehow askew sets.

Resolves, do you say, o' the Springfield Convention?*

Thet 's percisely the pint I was goin' to mention ;

Resolves air the thing we most gen'ally keep ill,

They 're a cheap kind o' dust fer the eyes o' the
people ;

A parcel o' delligits jest git together

An' chat fer a spell o' the crops an' the weather,

Then, comin' to order, they squabble awile

An' let off the speeches they 're ferful 'll spile ;

Then—Resolve,—Thet we wunt hev an inch o' slave
territory ;

Thet President Polk's holl perceedins air very tory ;

Thet the war 's a damned war, an' them thet enlist
in it

Should hev a cravat with a dreffle tight twist in it ;

Thet the war is a war for the spreadin' o' slavery ;

Thet our army desarnes our best thanks fer their
bravery ;

* [In the United States, previous to an important election, each party holds a Convention, to which delegates are sent from every part of the State, or Union, to discuss political principles and measures, and nominate candidates. The Convention takes its name from the town at which it is held ;—the *Springfield* Convention, for instance.—J. C. H.]

Thet we 're the original friends o' the nation,
All the rest air a paltry an' base fabrication ;
Thet we highly respect Messrs. A, B, an' C,
An' ez deeply despise Messrs. E, F, an' G,
In this way they go to the eend o' the chapter,
An' then they bust out in a kind of a raptur
About their own vartoo, an' folks's stone-blindness
To the men thet 'ould actilly do 'em a kindness,—
The American eagle,* the Pilgrims* thet landed,
Till on ole Plymouth Rock* they git finally stranded
Wal, the people they listen and say, "Thet's the
ticket ;

Ez fer Mexico, t'aint no great glory to lick it,
But 't would be a darned shame to go pullin' o'
triggers

To extend the aree of abusin' the niggers."
So they march in percessions, an' git up hooraws,
An' tramp thru the mud fer the good o' the cause,
An' think they 're a kind o' fulfillin' the prophecies,
Wen they 're on'y jest changin' the holders of offices ;
Ware A sot afore, B is comf'tably seated,
One humbug 's victor'ous, an' t'other defeated.

* [All favorite flowers of speech with American orators and politicians. The Pilgrim Fathers landed at Plymouth Rock upon their arrival from England.—J. C. H.]

Each honnable doughface gits jest wut he axes,
An' the people—their annooal soft sodder an' taxes.

Now, to keep unimpaired all these glorious feetur
Thet characterize morril an' reasonin' creeturs,
Thet give every paytriot all he can cram,
Thet oust the untrustworthy Presidunt Flam,
And stick honest Presidunt Sham in his place,
To the manifest gain o' the holl human race,
An' to some indervidgewals on 't in partickler,
Who love Public Opinion an' know how to tickle
her,—

I say thet a party with great aims like these
Must stick jest ez close ez a hive full o' bees.

I 'm willin' a man should go tollable strong
Agin wrong in the abstract, fer thet kind o' wrong
Is ollers unpop'lar an' never gits pitied,
Because it 's a crime no one never committed ;
But he mus' n't be hard on partickler sins,
Coz then he'll be kickin' the people's own shins ;
On'y look at the Demmercrats, see wut they 've done
Jes simply by stickin' together like fun ;
They 've sucked us right into a mis'able war
Thet no one on airth aint responsible for ;

'They 've run us a hundred cool millions in debt,
(An' fer Demmercrat Horners ther 's good plums
left yet) ;

They talk agin tayriffs, but act fer a high one,
An' so coax all parties to build up their Zion ;
To the people they 're ollers ez slick ez molasses,
An' butter their bread on both sides with The
Masses,

Half o' whom they 've persuaded, by way of a joke,
Thet Washinton's mantelpiece fell upon Polk.*

Now all o' these blessins the Wigs might enjoy,
Ef they 'd gumption enough the right means to
imploy ;†

Fer the silver spoon born in Dermocracy's mouth
Is a kind of a scringe thet they hev to the South ;
Their masters can cuss 'em an' kick 'em an' wale
'em,

An' they notice it less 'an the ass did to Balaam ;
In this way they screw into second-rate offices
Wich the slaveholder thinks 'ould substract too much
off his ease ;

* [President Polk.—J. C. H.]

† That was a pithy saying of Persius, and fits our politicians without a wrinkle,—*Magister artis, ingeniique largitor venter.*—H. W

The file-leaders, I mean, du, fer they, by their wiles,
Unlike the old viper, grow fat on their files.

Wal, the Wigs hev been tryin' to grab all this prey
frum 'em

An' to hook this nice spoon o' good fortin' away
frum 'em.

An' they might ha' succeeded, ez likely ez not,
In lickin' the Demmercrats all round the lot,
Ef it warn't thet, wile all faithful Wigs were their
knees on,

Some stuffy old codger would holler out,—“Treason!
You must keep a sharp eye on a dog that hez bit
you once,

An' *I* aint agoin' to cheat my constitoounts,”—
Wen every fool knows thet a man represents
Not the fellers that sent him, but them on the
fence,—*

Impartially ready to jump either side
An' make the fust use of a turn o' the tide,—
The waiters on Providunce here in the city,
Who compose wut they call a State Centerl Com-
mitty.

* [In United States politics, “to be on the *fence*” is to be neutral, or to be ready to join the strongest party, whenever it can be ascertained which is so.—J. C. H.]

Constitoounts air hendy to help a man in,
But arterwards don't weigh the heft of a pin.
Wy, the people can't all live on Uncle Sam's pus,
So they 've nothin' to du with 't fer better or wus ;
It 's the folks thet air kind o' brought up to depend
on 't
Thet hev any consarn in 't, an' thet is the end on 't.

Now here wuz New England ahevin' the honor
Of a chance at the Speakership showered upon
her ;—

Do you say,—“She don't want no more Speakers,
but fewer ;
She 's hed plenty o' them, wut she wants is a
doer”?

Fer the matter o' thet, it 's notorious in town
Thet her own representatives du her quite brown.
But thet 's nothin' to du with it : wut right hed
Palfrey

To mix himself up with fanatical small fry ?
Warn't we gittin' on prime with our hot an' cold
blowin',

A condemnin' the war wilst we kep' it agoin' ?
We'd assumed with gret skill a commandin' position,
On this side or thet, no one could n't tell wich one.

So, wutever side wipped, we 'd a chance at the
plunder,

An' could sue fer infringin' our paytented thunder;
We were ready to vote fer whoever wuz eligible,
Ef on all pints at issoo he 'd stay unintelligible.

Wal, sposin' we hed to gulp down our perfessions,
We were ready to come out next mornin' with
fresh ones ;

Besides, ef we did, 't was our business alone,
Fer could n't we du wut we would with our own ?
An' ef a man can, wen pervisions hev riz so,
Eat up his own words, it 's a marcy it is so.

Wy, these chaps from the North, with back-bones
to 'em, darn 'em,

'Ould be wuth more 'an Gennle Tom Thumb is to
Barnum ;

Ther 's enough thet to office on this very plan grow,
By exhibitin' how very small a man can grow ;
But an M. C.* from here ollers hastens to state he
Belongs to the order called invertebraty.

Wence some gret filologists judge primy fashy
Thet M. C. is M. T. by paronomashy ;

* [Member of Congress.—J. C. H.]

An' these few exceptions air *loosus naytury*
 Folks 'ould put down their quarters to stare at, like
 fury

It 's no use to open the door o' success,
 Ef a member can bolt so fer nothin' or less ;
 Wy, all o' them grand constitootional pillers
 Our four fathers fetched with 'em over the billers,
 Them pillers the people so soundly hev slept on,
 Wile to slav'ry, invasion, an' debt they were swept
 on,

Wile our Destiny higher an' higher kep' mountin',
 (Though I guess folks 'll stare wen she hends her
 account in,)

Ef members in this way go kickin agin 'em,
 They wunt hev so much ez a feather left in 'em.

An', ez fer this Palfrey,* we thought wen we 'd gut
 him in,

He 'd go kindly in wutever harness we put him in;
 Supposin' we *did* know that he wuz a peace man ?
 Does he think he can be Uncle Samwell's policeman,

* There is truth yet in this of Juvenal—

"Dat veniam corvis, vexat censura columbas."

An' wen Sam gits tipsy an' kicks up a riot,
Lead him off to the lockup to snooze till he's quiet ?
Wy, the war is a war thet true paytriots can bear, ef
It leads to the fat promised land of a tayriff ;
We don't go an' fight it, nor aint to be driv on,
Nor Demmercrats nuther, thet hev wut to live on ;
Ef it aint jest the thing thet 's well pleasin' to God,
It makes us thought highly on elsewhere abroad ;
The Rooshian black eagle looks blue in his eerie
An' shakes both his heads when he hears o' Mon-
teery ;*

In the Tower Victory sets, all of a fluster,
An' reads, with locked doors, how we won Cherry
Buster ;*

An' old Philip Lewis—thet come an' kep school here†
Fer the mere sake o' scorin' his ryalist ruler
On the tenderest part of our kings *in futuro*—
Hides his crown underneath an old shut in his
bureau,

Breaks off in his brags to a suckle o' merry kings,
How he often hed hided young native Amerrikins,

* [Monterey and Cherubusco ;—famous battles were fought at these places during the Mexican war. Victory refers to Queen Victoria.—J. C. H.]

† [Louis Philippe, who, in early life, kept a small school in the State of Louisiana. His name is yet shown scratched on the wall.—J. C. H.]

An', turnin' quite faint in the midst of his fooleries,
Sneaks down stairs to bolt the front door o' the
Tooleries.*

You say,—“We 'd ha' scared 'em by growin' in
peace,
A plaguy sight more then by bobberies like these” ?
Who is it dares say thet “our naytional eagle
Wun't much longer be classed with the birds thet
air regal,

* [Jortin is willing to allow of other miracles besides those recorded in Holy Writ, and why not of other prophecies ? It is granting too much to Satan to suppose him, as divers of the learned have done, the inspirer of the ancient oracles. Wiser, I esteem it, to give chance the credit of the successful ones. What is said here of Louis Philippe was verified in some of its minute particulars within a few months' time. Enough to have made the fortune of Delphi or Hammon, and no thanks to Beelzebub neither ! That of Seneca in Medea will suit here :—

“*Rapida fortuna ac levis,
Præcepsque regno eripuit, exsilio dedit.*”

Let us allow, even to richly deserved misfortune, our commiseration, and be not over-hasty meanwhile in our censure of the French people, left for the first time to govern themselves, remembering that wise sentence of Æschylus,—

“*Ἀπας δὲ τραχὺς ὄστις ἀν' ἑὸν κρατῆ.*”

H. W.]

Coz theirn be hooked beaks, an' she, arter this
slaughter,

'll bring back a bill ten times longer 'n she ough' to?"

Wut 's your name? Come, I see ye, you up-country
feller,

You 've put me out severil times with your beller;

Out with it! Wut? Biglow? I say nothin' furdur,

Thet feller would like nothin' better 'n a murder;

He 's a traiter, blasphemer, an' wut ruther worse is,

He puts all his ath'ism in drefle bad verses;

Society aint safe till sech monsters air out on it,

Refer to the Post, ef you hev the least doubt on it;

Wy, he goes agin war, agin indirect taxes,

Agin sellin' wild lands 'cept to settlers with axes,

Agin holdin' o' slaves, though he knows it 's the
corner

Our libbaty rests on, the mis'able scorner!

In short, he would wholly upset with his ravages

All thet keeps us above the brute critters an' savages,

An' pitch into all kinds o' briles an' confusions

The holl of our civilized, free institutions;

He writes fer thet rather unsafe print, the Courier

An' likely ez not hez a squintin' to Foorier.*

* [Fourier, whose doctrines, at this time, were much discussed in Boston.—J. C. H.]

I'll be —, thet is, I mean I'll be blest,
Ef I hark to a word frum so noted a pest ;
I shan't talk with *him*, my religion's too fervent.—
Good mornin', my friends, I'm your most humble
servant.

[Into the question, whether the ability to express ourselves in articulate language has been productive of more good or evil, I shall not here enter at large. The two faculties of speech and of speech-making are wholly diverse in their natures. By the first we make ourselves intelligible, by the last unintelligible, to our fellows. It has not seldom occurred to me (noting how in our national legislature everything runs to talk, as lettuces, if the season or the soil be unpropitious, shoot up lankly to seed, instead of forming handsome heads) that Babel was the first Congress, the earliest mill erected for the manufacture of gabble. In these days, what with Town Meetings, School Committees, Boards (lumber) of one kind and another, Congresses, Parliaments, Diets, Indian Councils, Palavers, and the like, there is scarce a village which has not its factories of this description driven by (milk-and-) water power. I cannot conceive the confusion of tongues to have been the curse of Babel, since I esteem my ignorance of other languages as a kind of Martello-tower, in which I am safe from the furious bombardments of foreign garrulity. For this reason I have ever preferred the study of the dead languages, those primitive formations being Ararats upon whose silent peaks I sit secure, and watch this new deluge without fear, though it rain figures (*simulacra*, semblances) of speech forty days and nights together, as it not uncommonly happens. Thus is my coat, as it were, without buttons by which any but a vernacular wild bore can seize me. Is it not possible that the Shakers may intend to convey

a quiet reproof and hint, in fastening their outer garments with hooks and eyes?

This reflection concerning Babel, which I find in no Commentary, was first thrown upon my mind when an excellent deacon of my congregation (being infected with the Second Advent delusion) assured me that he had received a first instalment of the gift of tongues as a small earnest of larger possessions in the like kind to follow. For, of a truth, I could not reconcile it with my ideas of the Divine justice and mercy that the single wall which protected people of other languages from the incursions of this otherwise well-meaning propagandist should be broken down.

In reading Congressional debates, I have fancied that, after the subsidence of those painful buzzings in the brain which result from such exercises, I detected a slender residuum of valuable information. I made the discovery that *nothing* takes longer in the saying than any thing else, for, as *ex nihilo nihil fit*, so from one polypus *nothing* any number of similar ones may be produced. I would recommend to the attention of *viva voce* debaters and controversialists the admirable example of the monk Copres, who, in the fourth century, stood for half an hour in the midst of a great fire, and thereby silenced a Manichæan antagonist who had less of the salamander in him. As for those who quarrel in print, I have no concern with them here, since the eyelids are a Divinely-granted shield against all such. Moreover, I have observed in many modern books that the printed portion is becoming gradually smaller, and the number of blank or fly-leaves (as they are called) greater. Should this fortunate tendency of literature continue, books will grow more valuable from year to year, and the whole Serbonian bog yield to the advances of firm arable land.

I have wondered, in the Representatives' Chamber of our own Commonwealth, to mark how little impression seemed to be produced by that emblematic fish suspended over the

heads of the members. Our wiser ancestors, no doubt, hung it there as being the animal which the Pythagoreans revered for its silence, and which certainly in that particular does not so well merit the epithet *cold-blooded*, by which naturalists distinguish it, as certain bipeds, afflicted with ditch-water on the brain, who take occasion to tap themselves in Faneuil Halls, meeting-houses, and other places of public resort.—H. W.]

No. V.

THE DEBATE IN THE SENNIT.

SOT TO A NUSRY RHYME.*

[THE incident which gave rise to the debate satirized in the following verses was the unsuccessful attempt of Drayton† and Sayres to give freedom to seventy men and women, fellow-beings and fellow-Christians. Had Tripoli, instead of Washington, been the scene of this undertaking, the unhappy leaders in it would have been as secure of the theoretic as they now are of the practical part of martyrdom. I question whether the Dey of Tripoli is blessed with a District Attorney so benighted as ours at the seat of government. Very fitly is he named Key,‡ who would allow himself to be made

* [The author here sets one of Calhoun's pro-slavery speeches to music. The remarks of the great *Nullifier* (a politician who believes in or maintains the right of a State to refuse compliance with a law enacted by the legislature of the whole Union) form the air of the song, and the incidental remarks of honourable senators on the same side make up a rich chorus, whilst the laughable manner in which their names are hitched into jingle will remind the reader of some of Sheridan's lampoons in the same key, against the chiefs of the party who were opposed to him, as quoted in Moore's life of that great wit and dramatist.—J. C. H.]

† [Drayton and Sayres were two officers of a vessel on board which some fugitive slaves were found concealed, for which *crime* they were both punished with several years' imprisonment.—J. C. H.]

‡ [Key, who was shot last winter in Washington by Sickles for the seduction of Mrs. Sickles.—J. C. H.]

the instrument of locking the door of hope against sufferers in such a cause. Not all the waters of the ocean can cleanse the vile smutch of the jailer's fingers from off that little Key. *Athena clavis*, a brazen Key indeed !

Mr. Calhoun, who is made the chief speaker in this burlesque, seems to think that the light of the nineteenth century is to be put out as soon as he tinkles his little cow-bell curfew. Whenever slavery is touched, he sets up his scarecrow of dissolving the Union. This may do for the North, but I should conjecture that something more than a pumpkin-lantern is required to scare manifest and irretrievable Destiny out of her path. Mr. Calhoun cannot let go the apron-string of the Past. The Past is a good nurse, but we must be weaned from her sooner or later, even though, like Plotinus, we should run home from school to ask the breast, after we are tolerably well-grown youths. It will not do for us to hide our faces in her lap, whenever the strange Future holds out her arms and asks us to come to her.

But we are all alike. We have all heard it said, often enough, that little boys must not play with fire ; and yet, if the matches be taken away from us and put out of reach upon the shelf, we must needs get into our little corner, and scowl and stamp and threaten the dire revenge of going to bed without our supper. The world shall stop till we get our dangerous plaything again. Dame Earth, meanwhile, who has more than enough household matters to mind, goes bustling hither and thither as a hiss or a sputter tells her that this or that kettle of hers is boiling over, and before bedtime we are glad to eat our porridge cold, and gulp down our dignity along with it.

Mr. Calhoun has somehow acquired the name of a great statesman, and, if it be great statesmanship to put lance in rest and run a tilt at the Spirit of the Age with the certainty of being next moment hurled neck and heels into the dust amid universal laughter, he deserves the title. He is the Sir

Kay of our modern chivalry. He should remember the old Scandinavian mythus. Thor was the strongest of gods, but he could not wrestle with Time, nor so much as lift up a fold of the great snake which knit the universe together; and when he smote the Earth, though with his terrible mallet, it was but as if a leaf had fallen. Yet all the while it seemed to Thor that he had only been wrestling with an old woman, striving to lift a cat, and striking a stupid giant on the head.

And in old times, doubtless, the giants *were* stupid, and there was no better sport for the Sir Launcelots and Sir Gawains than to go about cutting off their great blundering heads with enchanted swords. But things have wonderfully changed. It is the giants, now-a-days, that have the science and the intelligence, while the chivalrous Don Quixotes of Conservatism still cumber themselves with the clumsy armour of a by-gone age. On whirls the restless globe through unsounded time, with its cities and its silences, its births and funerals, half light, half shade, but never wholly dark, and sure to swing round into the happy morning at last. With an involuntary smile, one sees Mr. Calhoun letting slip his pack-thread cable with a crooked pin at the end of it to anchor South Carolina upon the bank and shoal of the Past.—H. W.]

TO MR. BUCKENAM.

MR. EDITER, As i wuz kinder prunin round, in a little nussry sot out a year or 2 a go, the Dbait in the sennit cum inter my mine An so i took & Sot it to wut I call a nussry rime. I hev made sum onnable Gentlemun speak that didnt speak in a Kind uv Poetikul lie sense the seeson is dreffle backerd up This way

ewers as ushul

HOSEA BIGLOW.

"HERE we stan' on the Constitution, by thunder !

It 's a fact o' wich ther 's bushils o' proofs ;
Fer how could we trample on 't so, I wonder,
Ef't worn't thet it 's ollers under our hoofs ?"

Sez John C. Calhoun, sez he ;

" Human rights haint no more
Right to come on this floor,
No more 'n the man in the moon," sez he.

"The North haint no kind o' bisness with nothin',
An' you 've no idee how much bother it saves ;
We aint none riled by their frettin' an frothin',
We 're *used* to layin' the string on our slaves,"

Sez John C. Calhoun, sez he ;—

Sez Mister Foote,

" I should like to shoot
The holl gang, by the gret horn spoon !" sez
he.

" Freedom's Keystone is Slavery, thet ther 's no
doubt on,

It's sutthin' thet 's—wha' d'ye call it ?—divine,—

An' the slaves thet we ollers *make* the most out on
Air them north o' Mason an' Dixon's line,"*

Sez John C. Calhoun, sez he ;—

“Fer all thet,” sez Mangum,

“’T would be better to hang ’em,

An’ so git red on ’em soon,” sez he.

“The mass ough’ to labor an’ we lay on soffies,

Thet ’s the reason I want to spread Freedom’s
aree ;

It puts all the cunninest on us in office,

An’ reelises our Maker’s orig’nal idee,”

Sez John C. Calhoun, sez he ;—

“Thet ’s ez plain,” sez Cass,

“Ez thet some one ’s an ass,

It ’s ez clear ez the sun is at noon,” sez he.

“Now don’t go to say I ’m the friend of oppression,

But keep all your spare breath fer coolin’ your
broth,

Fer I ollers hev strove (at least thet ’s my impres-
sion)

To make cussed free with the rights o’ the North,”

* [Mason and Dixon’s line is the geographical boundary between North and South, betwixt the Slave States and the Free States.—J. C. H.]

Sez John C. Calhoun, sez he ;—

“ Yes,” sez Davis o’ Miss,*

“ The perfection o’ bliss

Is in skinnin’ thet same old coon,” sez he.

“ Slavery’s a thing thet depends on complexion,

It’s God’s law thet fetters on black skins don’t
chafe ;

Ef brains wuz to settle it (horrid reflection !)

Wich of our onnable body ’d be safe ?”

Sez John C. Calhoun, sez he ;—

Sez Mister Hannegan,

Afore he began agin,

“ Thet exception is quite oppertoon,” sez he.

“ Gen’le Cass, Sir, you need n’t be twitchin’ your
collar,

Your merit’s quite clear by the dut on your
knees,

At the North we don’t make no distinctions o’
color ;

You can all take a lick at our shoes wen you
please,”

* [Senator Davis of Mississippi. As previously remarked, the names of the various speakers allude to senators in favor of an extension of slavery.—J. C. H.]

Sez John C. Calhoun, sez he ;—

Sez Mister Jarnagin,

“They wunt hev to larn agin,

They all on 'em know the old toon,” sez he.

“The slavery question aint no ways bewilderin’.

North an’ South hev one int’reest, it’s plain to a
glance ;

No’thern men, like us patriarchs, don’t sell their
childrin,

But they *du* sell themselves, ef they git a good
chance,”

Sez John C. Calhoun, sez he ;—

Sez Atherton* here,

“This is gittin’ severe,

I wish I could dive like a loon,” sez he.

“It’ll break up the Union, this talk about freedom,

An’ your fact’ry gals (soon ez we split) ’ll make head,

An’ gittin’ some Miss chief or other to lead ’em,

’ll go to work raisin’ promiscuous Ned,”

Sez John C. Calhoun, sez he ;—

“Yes, the North,” sez Colquitt,

“Ef we Southerners all quit,

Would go down like a busted balloon,” sez he.

* [Senator from New Hampshire. He was called *Gag* Atherton, from having been the first Member of Congress

"Jest look wut is doin', what annyky's brewin'
 In the beautiful clime o' the olive and vine,
 All the wise aristoxxy is tumblin' to ruin,
 An' the sankylots drorin' an' drinkin' their wine,"
 Sez John C. Calhoun, sez he ;—
 "Yes," sez Johnson, "in France
 They're beginnin' to dance
 Beelzebub's own rigadoon," sez he.

"The South's safe enough, it don't feel a mite skeery,
 Our slaves in their darkness an' dut air tu blest
 Not to welcome with proud hallylugers the ery
 Wen our eagle kicks yourn from the naytional
 nest,"
 Sez John C. Calhoun, sez he ;—
 "O," sez Westcott o' Florida,
 "Wut treason is horridier
 Then our priv'leges tryin' to proon?" sez he.

"It's 'coz they're so happy, thet, wen crazy sarpints
 Stick their nose in our bizness, we git so darned
 riled :
 We think it 's our dooty to give pooty sharp hints,
 Thet the last crumb of Edin on airth shan't be
 spiled,"

who moved a Resolution prohibiting the reception of any
 petitions relating to slavery. —J. C. H.]

Sez John C. Calhoun, sez he ;—

“ Ah,” sez Dixon H. Lewis,

“ It perfectly true is

Thet slavery 's airth's grettest boon,” sez he.

[It was said of old time, that riches have wings ; and, though this be not applicable in a literal strictness to the wealth of our patriarchal brethren of the South, yet it is clear that their possessions have legs, and an unaccountable propensity for using them in a northerly direction. I marvel that the grand jury of Washington did not find a true bill against the North Star for aiding and abetting Drayton and Sayres. It would have been quite of a piece with the intelligence displayed by the South on other questions connected with slavery. I think that no ship of state was ever freighted with a more veritable Jonah than this same domestic institution of ours. Mephistopheles himself could not feign so bitterly, so satirically sad a sight as this of three millions of human beings crushed beyond help or hope by this one mighty argument,—*Our fathers knew no better !* Nevertheless, it is the unavoidable destiny of Jonahs to be cast overboard sooner or later. Or shall we try the experiment of hiding our Jonah in a safe place, that none may lay hands on him to make jetsam of him ? Let us, then, with equal forethought and wisdom, lash ourselves to the anchor, and await, in pious confidence, the certain result. Perhaps our suspicious passenger is no Jonah after all, being black. For it is well known that a superintending Providence made a kind of sandwich of Ham and his descendants, to be devoured by the Caucasian race.

In God's name, let all who hear nearer and nearer the hungry moan of the storm and the growl of the breakers, speak out ! But, alas ! we have no right to interfere. If a man pluck an apple of mine, he shall be in danger of the

justice ; but if he steal my brother, I must be silent. Who says this ? Our Constitution, consecrated by the callous suetude of sixty years, and grasped in triumphant argument in the left hand of him whose right hand clutches the clotted slave-whip. Justice, venerable with the undethronable majesty of countless æons, says,—SPEAK ! The Past, wise with the sorrows and desolations of ages from amid her shattered fanes and wolf-housing palaces, echoes,—SPEAK ! Nature, through her thousand trumpets of freedom, her stars, her sunrises, her seas, her winds, her cataracts, her mountains blue with cloudy pines, blows jubilant encouragement, and cries,—SPEAK ! From the soul's trembling abysses the still, small voice not vaguely murmurs,—SPEAK ! But, alas ! the Constitution and the Honorable Mr. Bagowind, M.C., say,—BE DUMB !

It occurs to me to suggest, as a topic of inquiry in this connection, whether, on that momentous occasion when the goats and the sheep shall be parted, the Constitution and the Honorable Mr. Bagowind, M.C., will be expected to take their places on the left as our hircine vicars.

*Quid sum miser tunc dicturus ?
Quem patronum rogaturus ?*

There is a point where toleration sinks into sheer baseness and poltroonery. The toleration of the worst leads us to look on what is barely better as good enough, and to worship what is only moderately good. Woe to that man, or that nation, to whom mediocrity has become an ideal !

Has our experiment of self-government succeeded, if it barely manage to *rub and go* ? Here, now, is a piece of barbarism which Christ and the nineteenth century say shall cease, and which Messrs. Smith, Brown, and others say shall *not* cease. I would by no means deny the eminent respectability of these gentlemen, but I confess, that, in such a wrestling-match, I cannot help having my fears for them.

Discite justitiam, moniti, et non temnere dicos.

H W.]

No. VI.

THE PIOUS EDITOR'S CREED.*

[At the special instance of Mr. Biglow, I preface the following satire with an extract from a sermon preached during the past summer, from Ezekiel xxxiv. 2:—"Son of man, prophesy against the shepherds of Israel." Since the Sabbath on which this discourse was delivered, the editor of the "Jaalam Independent Blunderbuss" has unaccountably absented himself from our house of worship.

"I know of no so responsible position as that of the public journalist. The editor of our day bears the same relation to his time that the clerk bore to the age before the invention of printing. Indeed, the position which he holds is that which the clergyman should hold even now. But the clergyman chooses to walk off to the extreme edge of the world, and to throw such seed as he has clear over into that darkness which he calls the Next Life. As if *next* did not mean *nearest*, and as if any life were nearer than that immediately present one which boils and eddies all around him at the caucus, the ratification meeting, and the polls! Who taught him to exhort men to prepare for eternity, as for some future era of which the present forms no integral part! The

* [This exquisite piece of satire is levelled at the swarms of noisy editors in the United States who seek political preferment in the great quadrennial scrambles. The more violent and industrious usually rise to great political influence, and sometimes obtain a seat in the legislature.—J. C. H.]

furrow which Time is even now turning runs through the Everlasting, and in that must he plant, or nowhere. Yet he would fain believe and teach that we are *going* to have more of eternity than we have now. This *going* of his is like that of the auctioneer, on which *gone* follows before we have made up our minds to bid,—in which manner, not three months back, I lost an excellent copy of Chappelow on Job. So it has come to pass that the preacher, instead of being a living force, has faded into an emblematic figure at christenings, weddings, and funerals. Or, if he exercise any other function, it is as keeper and feeder of certain theologic dogmas, which, when occasion offers, he unkennels with a *staboy!* ‘to bark and bite as ’t is their nature to,’ whence that reproach of *odium theologicum* has arisen.

“Meanwhile, see what a pulpit the editor mounts daily, sometimes with a congregation of fifty thousand within reach of his voice, and never so much as a nodder, even, among them! And from what a Bible can he choose his text,—a Bible which needs no translation, and which no priestcraft can shut and clasp from the laity,—the open volume of the world, upon which, with a pen of sunshine or destroying fire, the inspired Present is even now writing the annals of God! Methinks the editor who should understand his calling, and be equal thereto, would truly deserve that title of *ποιητὴν λαῶν*, which Homer bestows upon princes. He would be the Moses of our nineteenth century, and whereas the old Sinai, silent now, is but a common mountain stared at by the elegant tourist and crawled over by the hammering geologist, he must find his tables of the new law here among factories and cities in this wilderness of Sin (Numbers xxxiii. 12) called Progress of Civilization, and be the captain of our Exodus into the Canaan of a truer social order.

“Nevertheless, our editor will not come so far within even the shadow of Sinai as Mahomet did, but chooses rather to

construe Moses by Joe Smith. He takes up the crook, not that the sheep may be fed, but that he may never want a warm woollen suit and a joint of mutton.

Immemor, O, fidei, pecorumque oblite tuorum!

For which reason I would derive the name *editor* not so much from *edo*, to publish, as from *edo*, to eat, that being the peculiar profession to which he esteems himself called. He blows up the flames of political discord for no other occasion than that he may thereby handily boil his own pot. I believe there are two thousand of these mutton-loving shepherds in the United States, and of these, how many have even the dimmest perception of their immense power, and the duties consequent thereon? Here and there, haply, one. Nine hundred and ninety-nine labor to impress upon the people the great principles of *Tweedledum*, and other nine hundred and ninety-nine preach with equal earnestness the gospel according to *Tweedledee*."—H. W.]

I DU believe in Freedom's cause,

Ez fur away ez Paris is;

I love to see her stick her claws

In them infarnal Pharisees;

It's wal enough agin a king

To dror resolves an' triggers,—

But libbaty 's a kind o' thing

Thet don't agree with niggers.

I du believe the people want

A tax on teas an' coffees,

Thet nothin' aint extravygunt,—
Purvidin' I 'm in office ;
Fer I hev loved my country sence
My eye-teeth filled their sockets,
An' Uncle Sam I reverence,
Partic'larly his pockets.

I du believe in *any* plan
O' levyin' the taxes,
Ez long ez, like a lumberman,
I git jest wut I axes :
I go free-trade thru thick an' thin,
Because it kind o' rouses
The folks to vote,—an' keeps us in
Our quiet custom-houses.

I du believe it 's wise an' good
To sen' out furrin missions,
Thet is, on sartin understood
An' orthydox conditions ;—
I mean nine thousan' dolls. per ann.
Nine thousan' more fer outfit,
An' me to recommend a man
The place 'ould jest about fit.

I du believe in special ways
O' prayin' an' convartin' ;
The bread comes back in many days,
An' buttered, tu, fer sartin ;—
I mean in preyin' till one busts
On wut the party chooses,
An' in convartin' public trusts
To very privit uses.

I du believe hard coin the stuff
Fer 'lectioneers to spout on ;
The people 's ollers soft enough
To make hard money out on ;
Dear Uncle Sam pervides fer his,
An' gives a good-sized junk to all,—
I don't care *how* hard money is,
Ez long ez mine 's paid punctooal.

I du believe with all my soul
In the gret Press's freedom,
To pint the people to the goal
An' in the traces lead 'em ;
Palsied the arm thet forges yokes
At my fat contracts squintin',
An' withered be the nose thet pokes
Inter the gov'ment printin' !

I du believe thet I should give
Wut 's his'n unto Cæsar,
Fer it 's by him I move an' live,
Frum him my bread an' cheese air ;
I du believe thet all o' me
Doth bear his souperscription,—
Will, conscience, honor, honesty,
An' things o' thet description.

I du believe in prayer an' praise
To him thet hez the grantin'
O' jobs,—in every thin' thet pays,
But most of all in CANTIN' ;
This doth my cup with marcies fill,
This lays all thought o' sin to rest,—
I *don't* believe in princerples,
But, O, I *du* in interest.

I du believe in bein' this
Or thet, ez it may happen
One way or t' other hendiect is
To ketch the people nappin' ;
It aint by princerples nor men
My preudunt course is steadied,—
I scent wich pays the best, an' then
Go into it baldheaded.

I du believe thet holdin' slaves
Comes nat'ral tu a Presidunt,
Let 'lone the rowdedow it saves
To hev a wal-broke precedunt ;
Fer any office, small or gret,
I could n't ax with no face,
Without I 'd ben, thru dry an' wet,
Th' unrizzest kind o' doughface.

I du believe wutever trash
'll keep the people in blindness,—
Thet we the Mexicuns can thrash
Right inter brotherly kindness,
Thet bombshells, grape, an' powder 'n' ball
Air good-will's strongest magnets,
Thet peace, to make it stick at all,
Must be druv in with bagnets.

In short, I firmly du believe
In Humbug generally,
Fer it 's a thing thet I perceive
To hev a solid vally ;
This heth my faithful shepherd ben,
In pasturs sweet heth led me,
An' this 'll keep the people green
To feed ez they hev fed me.

[I subjoin here another passage from my before-mentioned discourse.

“Wonderful, to him that has eyes to see it rightly, is the newspaper. To me, for example, sitting on the critical front bench of the pit, in my study here in Jaalam, the advent of my weekly journal is as that of a strolling theatre, or rather of a puppet-show, on whose stage, narrow as it is, the tragedy, comedy, and farce of life are played in little. Behold the whole huge earth sent to me hebdomadally in a brown-paper wrapper!

“Hither, to my obscure corner, by wind or steam, on horseback or dromedary-back, in the pouch of the Indian runner, or clicking over the magnetic wires, troop all the famous performers from the four quarters of the globe. Looked at from a point of criticism, tiny puppets they seem all, as the editor sets up his booth upon my desk and officiates as showman. Now I can truly see how little and transitory is life. The earth appears almost as a drop of vinegar, on which the solar microscope of the imagination must be brought to bear in order to make out anything distinctly. That animalcule there, in the pea-jacket, is Louis Philippe, just landed on the coast of England. That other, in the gray surtout and cocked hat, is Napoleon Bonaparte Smith, assuring France that she need apprehend no interference from him in the present alarming juncture. At that spot, where you seem to see a speck of something in motion, is an immense mass-meeting. Look sharper, and you will see a mite brandishing his mandibles in an excited manner. That is the great Mr. Soandso, defining his position amid tumultuous and irrepressible cheers. That infinitesimal creature, upon whom some score of others, as minute as he, are gazing in open-mouthed admiration, is a famous philosopher, expounding to a select audience their capacity for the Infinite. That scarce discernible pufflet of smoke and dust is a revolution. That speck there is a reformer, just arranging

the lever with which he is to move the world. And lo, there creeps forward the shadow of a skeleton that blows one breath between its grinning teeth, and all our distinguished actors are whisked off the slippery stage into the dark Beyond.

"Yes, the little show-box has its solemn suggestions. Now and then we catch a glimpse of a grim old man, who lays down a scythe and hour-glass in the corner while he shifts the scenes. There, too, in the dim back-ground, a weird shape is ever delving. Sometimes he leans upon his mattock, and gazes, as a coach whirls by, bearing the newly-married on their wedding jaunt, or glances carelessly at a babe brought home from christening. Suddenly (for the scene grows larger and larger as we look) a bony hand snatches back a performer in the midst of his part, and him, whom yesterday two infinities (past and future) would not suffice, a handful of dust is enough to cover and silence for ever. Nay, we see the same fleshless fingers opening to clutch the showman himself, and guess, not without a shudder, that they are lying in wait for spectator also.

"Think of it: for three dollars a year I buy a season-ticket to this great Globe Theatre, for which God would write the dramas (only that we like farces, spectacles, and the tragedies of Apollyon better), whose scene-shifter is Time, and whose curtain is rung down by Death.

"Such thoughts will occur to me sometimes as I am tearing off the wrapper of my newspaper. Then suddenly that otherwise too often vacant sheet becomes invested for me with a strange kind of awe. Look! deaths and marriages, notices of inventions, discoveries, and books, lists of promotions, of killed, wounded, and missing, news of fires, accidents, of sudden wealth and as sudden poverty;—I hold in my hand the ends of myriad invisible electric conductors, along which tremble the joys, sorrows, wrongs, triumphs, hopes, and despairs of as many men and women everywhere.

So that upon that mood of mind which seems to isolate me from mankind as a spectator of their puppet-pranks, another supervenes, in which I feel that I, too, unknown and unheard of, am yet of some import to my fellows. For, through my newspaper here, do not families take pains to send me, an entire stranger, news of a death among them? Are not here two who would have me know of their marriage? And, strangest of all, is not this singular person anxious to have me informed that he has received a fresh supply of Dimitry Bruisgins? But to none of us does the Present (even if for a moment discerned as such) continue miraculous. We glance carelessly at the sunrise, and get used to Orion and the Pleiades. The wonder wears off, and to-morrow this sheet, in which a vision was let down to me from Heaven, shall be the wrappage to a bar of soap or the platter for a beggar's broken victuals."—H. W.]

No. VII.

A. LETTER*

FROM A CANDIDATE FOR THE PRESIDENCY IN ANSWER TO
SUTTIN QUESTIONS PROPOSED BY MR. HOSEA BIGLOW, IN-
CLOSED IN A NOTE FROM MR. BIGLOW TO S. H. GAY,
ESQ., EDITOR OF THE NATIONAL ANTI-SLAVERY STANDARD.

[CURIOSITY may be said to be the quality which pre-eminently distinguishes and segregates man from the lower animals. As we trace the scale of animated nature downward, we find this faculty of the mind (as it may truly be called) diminished in the savage, and quite extinct in the brute. The first object which civilized man proposes to himself I take to be the finding out whatsoever he can concerning his neighbours. *Nihil humanum a me alienum puto*; I am curious about even John Smith. The desire next in strength to this (an opposite pole, indeed, of the same magnet) is that of communicating intelligence.

Men in general may be divided into the inquisitive and the communicative. To the first class belong Peeping Toms,

* [The evasive answer of a cautious candidate to an inquisitive constituent is admirably parodied in this paper. The expression used in the postscript, that "on the Slavery Question" the candidate was RIGHT, is a well-known Washington slang phrase.—J. C. H.]

eavesdroppers, navel-contemplating Brahmins, metaphysicians, travellers, Empedocleaes, spies, the various societies for promoting Rhinotism, Columbuses, Yankees, discoverers, and men of science, who present themselves to the mind as so many marks of interrogation wandering up and down the world, or sitting in studies and laboratories. The second class I should again subdivide into four. In the first subdivision I would rank those who have an itch to tell us about themselves—as keepers of diaries, insignificant persons generally, Montaignes, Horace Walpoles, autobiographers, poets. The second includes those who are anxious to impart information concerning other people,—as historians, barbers, and such. To the third belong those who labour to give us intelligence about nothing at all—as novelists, political orators, the large majority of authors, preachers, lecturers, and the like. In the fourth come those who are communicative from motives of public benevolence,—as finders of mares' nests and bringers of ill news. Each of us two-legged fowls without feathers embraces all these subdivisions in himself to a greater or less degree, for none of us so much as lays an egg, or incubates a chalk one, but straightway the whole barnyard shall know it by our cackle or our cluck. *Omnibus hoc vitium est.* There are different grades in all these classes. One will turn his telescope toward a back-yard, another toward Uranus; one will tell you that he dined with Smith, another that he supped with Plato. In one particular, all men may be considered as belonging to the first grand division, inasmuch as they all seem equally desirous of discovering the mote in their neighbour's eye.

To one or another of these species every human being may safely be referred. I think it beyond a peradventure that Jonah prosecuted some inquiries into the digestive apparatus of whales, and that Noah sealed up a letter in an empty bottle, that news in regard to him might not be wanting in case of the worst. They had else been super or subter human.

I conceive, also, that, as there are certain persons who continually peep and pry at the key-hole of that mysterious door through which, sooner or later, we all make our exits, so there are doubtless ghosts fidgeting and fretting on the other side of it, because they have no means of conveying back to the world the scraps of news they have picked up. For there is an answer ready somewhere to every question, the great law of *give and take* runs through all nature, and if we see a hook, we may be sure that an eye is waiting for it. I read in every face I meet a standing advertisement of information wanted in regard to A. B., or that the friends of C. D. can hear of him by application to such a one.

It was to gratify the two great passions of asking and answering that epistolary correspondence was first invented. Letters (for by this usurped title epistles are now commonly known) are of several kinds. First, there are those which are not letters at all,—as letters patent, letters dimissory, letters inclosing bills, letters of administration, Pliny's letters, letters of diplomacy, of Cato, of Mentor, of Lords Lyttelton, Chesterfield, and Orrery, of Jacob Behmen, Seneca (whom St. Jerome includes in his list of sacred writers), letters from abroad, from sons in college to their fathers, letters of marque, and letters generally, which are in no wise letters of mark. Second, are real letters, such as those of Gray, Cowper, Walpole, Howel, Lamb, the first letters from children (printed in staggering capitals), Letters from New York, letters of credit, and others, interesting for the sake of the writer or the thing written. I have read also letters from Europe by a gentleman named Pinto, containing some curious gossip, and which I hope to see collected for the benefit of the curious. There are, besides, letters addressed to posterity,—as epitaphs, for example, written for their own monuments by monarchs, whereby we have lately become possessed of the names of several great conquerors and kings of kings, hitherto unheard of and still unpronounceable, but valuable to the student of the

entirely dark ages. The letter which St. Peter sent to King Pepin in the year of grace 755 I would place in a class by itself, as also the letters of candidates, concerning which I shall dilate more fully in a note at the end of the following poem. At present, *sat prata biberunt*. Only, concerning the shape of letters, they are all either square or oblong, to which general figures circular letters and round-robins also conform themselves.—H. W.]

DEER SIR its gut to be the fashun now to rite letters to the candid 8s and i wus chose at a publick Meetin in Jaalam to du wut wus nessary fur that town. i writ to 271 ginerals and gut ansers to 209. tha air called candid 8s but I don't see nothin candid about em. this here I wich I send was thought satty's factory. I dunnò as it's ushle to print Poscrips, but as all the ansers I got hed the saim, I sposed it wus best. times has gretly changed. Formaly to knock a man into a cocked hat wus to use him up, but now it ony gives him a chance fur the cheef madgustracy. —H. B.

DEAR SIR,—You wish to know my notions
 On sartin pints thet rile the land ;
 There 's nothin' thet my natur so shuns
 Ez bein' mum or underhand ;

I 'm a straight-spoken kind o' creetur
Thet blurts right out wut 's in his head,
An' ef I 've one peccoler feetur,
It is a nose thet wunt be led.

So, to begin at the beginnin',
An' come directly to the pint,
I think the country's underpinnin'
Is some consid'ble out o' jint ;
I aint agoin' to try your patience
By tellin' who done this or thet,
I don't make no insinooations,
I jest let on I smell a rat.

Thet is, I mean, it seems' to me so,
But, ef the public think I 'm wrong,
I wunt deny but wut I be so,—
An', fact, it don't smell very strong ;
My mind 's tu fair to lose its balance
An' say wich party hez most sense ;
There may be folks o' greater talence
Thet can't set stiddier on the fence.*

* [See page 74.—J. C. H.]

I 'm an eclectic ; ez to choosin'
 'Twixt this an' thet, I 'm plaguy lawth ;
I leave a side thet looks like losin',
 But (wile there 's doubt) I stick to both ;
I stan' upon the Constitution,
 Ez preudent statesmun say, who 've planned
A way to git the most profusion
 O' chances ez to *ware* they 'll stand.

Ez fer the war, I go agin it,—
 I mean to say I kind o' du,—
Thet is, I mean thet, bein' in it,
 The best way wuz to fight it thru ;
Not but wut abstract war is horrid,
 I sign to thet with all my heart,—
But civlyzation *doos* git forrid
 Sometimes upon a powder-cart.

About thet darned Proviso* matter
 I never hed a grain o' doubt,
Nor I aint one my sense to scatter
 So 's no one could n't pick it out ;

* [A prohibition of extending slavery north of a fixed degree of latitude.—J. C. H.]

My love fer North an' South is equil,
So I 'll jest answer plump an' frank,
No matter wut may be the sequil,—
Yes, Sir, I *am* agin a Bank.*

Ez to the answerin' o' questions,
I 'm an off ox at bein' druv,
Though I aint one thet ary test shuns
'll give our folks a helpin' shove ;
Kind o' promiscuous I go it
Fer the holl country, an' the ground
I take, ez nigh ez I can show it,
Is pooty gen'ally all round.

I don't appruve o' givin' pledges ;
You 'd ough' to leave a feller free,
An' not go knockin' out the wedges
To ketch his fingers in the tree ;
Pledges air awfle breachy cattle
Thet preudent farmers don't turn out,—

* [A National Bank, belonging to the Government—a question of policy settled twenty years before.—J. C. H.]

Ez long 'z the people git their rattle,
Wut is there fer 'm to grout about ?

Ez to the slaves, there 's no confusion
In *my* idees consarnin' them,—
I think they air an Institution,*
A sort of—yes, jest so,—ahem :
Do *I* own any ? Of my merit
On thet pint you yourself may jedge ;
All is, I never drink no sperit,
Nor I haint never signed no pledge.

Ez to my principles, I glory
In hevin' nothin' o' the sort ;
I aint a Wig, I aint a Tory,
I 'm jest a candidate, in short ;
Thet 's fair an' square an' parpendicler
But, ef the Public cares a fig
To hev' me an' thin' in particler,
Wy, I 'm a kind o' peri-wig.

* [In the United States any national or political peculiarity is termed an *Institution*. Slavery is known as "the *peculiar Institution*."—J. C. H.]

P. S.

Ez we 're a sort o' privateerin',
O' course, you know, it 's sheer an' sheer,
An' there is sutthin' wuth your hearin'
I 'll mention in *your* privit ear ;
Ef you git *me* inside the White House,*
Your head with ile I 'll kin' o' 'nint
By gittin' *you* inside the Light-house
Down to the eend o' Jaalam Pint.

An' ez the North hez took to brustlin'
At bein' scrouged frum off the roost,
I 'll tell ye wut 'll save all tusslin'
An' give our side a harnsome boost,—
Tell 'em thet on the Slavery question
I 'm RIGHT, although to speak I'm lawth ;
This gives you a safe pint to rest on,
An' leaves me frontin' South by North.

[And now of epistles candidatial, which are of two kinds,
—namely, letters of acceptance, and letters definitive of
position. Our republic, on the eve of an election, may safely
enough be called a republic of letters. Epistolary composi-

* [The President's official residence at Washington.—
J. C. H.]

tion becomes then an epidemic, which seizes one candidate after another, not seldom cutting short the thread of political life. It has come to such a pass, that a party dreads less the attacks of its opponents than a letter from its candidate. *Litera scripta manet*, and it will go hard if something bad cannot be made of it. General Harrison, it is well understood, was surrounded, during his candidacy, with the *cordon sanitaire* of a vigilance committee. No prisoner in Spielberg was ever more cautiously deprived of writing materials. The soot was scraped carefully from the chimney-places; outposts of expert rifle-shooters rendered it sure death for any goose (who came clad in feathers) to approach within a certain limited distance of North Bend; and all domestic fowls about the premises were reduced to the condition of Plato's original man. By these precautions the General was saved. *Parva componere magnis*, I remember, that, when party-spirit once ran high among my people, upon occasion of the choice of a new deacon, I, having my preferences, yet not caring too openly to express them, made use of an innocent fraud to bring about that result which I deemed most desirable. My stratagem was no other than the throwing a copy of the Complete Letter-Writer in the way of the candidate whom I wished to defeat. He caught the infection, and addressed a short note to his constituents, in which the opposite party detected so many and so grave improprieties (he had modelled it upon the letter of a young lady accepting a proposal of marriage), that he not only lost his election, but, falling under a suspicion of Sabellianism, and I know not what (the widow Endive assured me that he was a Paralipomenon, to her certain knowledge), was forced to leave the town. Thus it is that the letter killeth.

The object which candidates propose to themselves in writing is to convey no meaning at all. And here is a quite unsuspected pitfall into which they successively plunge headlong. For it is precisely in such cryptographies that man-

kind are prone to seek for and find a wonderful amount and variety of significance. *Omne ignotum pro mirifico*. How do we admire at the antique world striving to crack those oracular nuts from Delphi, Hammon, and elsewhere, in only one of which can I so much as surmise that any kernel had ever lodged ; that, namely, wherein Apollo confessed that he was mortal. One Didymus is, moreover, related to have written six thousand books on the single subject of grammar, a topic rendered only more tenebrific by the labours of his successors, and which seems still to possess an attraction for authors in proportion as they can make nothing of it. A singular loadstone for theologians, also, is the Beast in the Apocalypse, whereof, in the course of my studies, I have noted two hundred and three several interpretations, each lethiferal to all the rest. *Non nostrum est tantas componere lites*, yet I have myself ventured upon a two hundred and fourth, which I embodied in a discourse preached on occasion of the demise of the late usurper, Napoleon Bonaparte, and which quieted, in a large measure, the minds of my people. It is true that my views on this important point were ardently controverted by Mr. Shearjashub Holden, the then preceptor of our academy, and in other particulars a very deserving and sensible young man, though possessing a somewhat limited knowledge of the Greek tongue. But his heresy struck down no deep root, and, he having been lately removed by the hand of Providence, I had the satisfaction of reaffirming my cherished sentiments in a sermon preached upon the Lord's day immediately succeeding his funeral. This might seem like taking an unfair advantage, did I not add that he had made provision in his last will (being celibate) for the publication of a posthumous tractate in support of his own dangerous opinions.

I know of nothing in our modern times which approaches so nearly to the ancient oracle as the letter of a Presidential candidate. Now, among the Greeks, the eating of beans was

strictly forbidden to all such as had it in mind to consult those expert amphibologists, and this same prohibition on the part of Pythagoras to his disciples is understood to imply an abstinence from politics, beans having been used as ballots. That other explication, *quod videlicet sensus eo cibo obtundi existimaret*, though supported *pugnis et calcibus* by many of the learned, and not wanting the countenance of Cicero, is confuted by the larger experience of New England. On the whole, I think it safer to apply here the rule of interpretation which now generally obtains in regard to antique cosmogonies, myths, fables, proverbial expressions, and knotty points generally, which is, to find a common-sense meaning, and then select whatever can be imagined the most opposite thereto. In this way we arrive at the conclusion, that the Greeks objected to the questioning of candidates. And very properly, if, as I conceive, the chief point be not to discover what a person in that position is, or what he will do, but whether he can be elected. *Vos exemplaria Græca nocturna versate manu, versate diurna.*

But, since an imitation of the Greeks in this particular (the asking of questions being one chief privilege of freemen) is hardly to be hoped for, and our candidates will answer, whether they are questioned or not, I would recommend that these ante-electionary dialogues should be carried on by symbols, as were the diplomatic correspondences of the Scythians and Macrobiani, or confined to the language of signs, like the famous interview of Panurgo and Goatsnose. A candidate might then convey a suitable reply to all committees of inquiry by closing one eye, or by presenting them with a phial of Egyptian darkness to be speculated upon by their respective constituencies. These answers would be susceptible of whatever retrospective construction the exigencies of the political campaign might seem to demand, and the candidate could take his position on either side of the fence with entire consistency. Or, if letters must be written, pro-

fitable use might be made of the Dighton rock hieroglyphic or the cuneiform script, every fresh decipherer of which is enabled to educe a different meaning, whereby a sculptured stone or two supplies us, and will probably continue to supply posterity, with a very vast and various body of authentic history. For even the briefest epistle in the ordinary chirography is dangerous. There is scarce any style so compressed that superfluous words may not be detected in it. A severe critic might curtail that famous brevity of Cæsar's by two-thirds, drawing his pen through the supererogatory *veni* and *vidi*. Perhaps, after all, the surest footing of hope is to be found in the rapidly increasing tendency to demand less and less of qualification in candidates. Already have statesmanship, experience, and the possession (nay, the profession, even) of principles been rejected as superfluous, and may not the patriot reasonably hope that the ability to write will follow? At present there may be death in pot-hooks as well as pots, the loop of a letter may suffice for a bow-string, and all the dreadful heresies of Antislavery may lurk in a flourish.—II. W.]

No. VIII

A SECOND LETTER FROM B. SAWIN, Esq.*

[IN the following epistle, we behold Mr. Sawin returning, a *miles emeritus*, to the bosom of his family. *Quantum mutatus!* The good Father of us all had doubtless intrusted to the keeping of this child of his certain faculties of a constructive kind. He had put in him a share of that vital force, the nicest economy of every minute atom of which is necessary to the perfect development of Humanity. He had given him a brain and heart, and so had equipped his soul with the two strong wings of knowledge and love, whereby it can mount to hang its nest under the eaves of heaven. And this child, so dowered, he had intrusted to the keeping of his vicar, the State. How stands the account of that stewardship? The State, or Society, (call her by what name you will,) had taken no manner of thought of him till she saw him swept out into the street, the pitiful leavings of last night's debauch, with cigar-ends, lemon-parings, tobacco-quids, slops, vile stenches, and the whole loathsome next-morning of the bar-room,—an own child of the Almighty God! I remember him as he was brought to be christened,

* [In letter No. 2, Mr. Birdofredom Sawin gave us an account of his enlisting in the United States army, his landing in Mexico, and his experience of a soldier's hardships. In the present communication he informs us of his return, the defeat of his hopes and ambition, the losses sustained by his person, his broken constitution, and determination to turn all his troubles into political capital, and seek office.—J. C. H.]

a ruddy, rugged babe ; and now there he wallows, reeking, seething,—the dead corpse, not of a man, but of a soul,—a putrefying lump, horrible for the life that is in it. Comes the wind of heaven, that good Samaritan, and parts the hair upon his forehead, nor is too nice to kiss those parched, cracked lips ; the morning opens upon him her eyes full of pitying sunshine, the sky yearns down to him,—and there he lies fermenting. O sleep ! let me not profane thy holy name by calling that stertorous unconsciouness a slumber ! By and by comes along the State, God's vicar. Does she say,—“My poor, forlorn foster-child ! Behold here a force which I will make dig and plant and build for me” ? Not so, but,—“Here is a recruit ready-made to my hand, a piece of destroying energy lying unprofitably idle.” So she claps an ugly grey suit on him, puts a musket in his grasp, and sends him off, with Gubernatorial and other godspeeds, to do duty as a destroyer.

I made one of the crowd at the last Mechanics' Fair, and, with the rest, stood gazing in wonder at a perfect machine, with its soul of fire, its boiler-heart that sent the hot blood pulsing along the iron arteries, and its thews of steel. And while I was admiring the adaptation of means to end, the harmonious involutions of contrivance, and the never-bewildered complexity, I saw a grimed and greasy fellow, the imperious engine's lackey and drudge, whose sole office was to let fall, at intervals, a drop or two of oil upon a certain joint. Then my soul said within me, See there a piece of mechanism to which that other you marvel at is but as the rude first effort of a child,—a force which not merely suffices to set a few wheels in motion, but which can send an impulse all through the infinite future,—a contrivance, not for turning out pins, or stitching button-holes, but for making Hamlets and Lears. And yet this thing of iron shall be housed, waited on, guarded from rust and dust, and it shall be a crime but so much as to scratch it with a pin ; while the

other, with its fire of God in it, shall be buffeted hither and thither, and finally sent carefully a thousand miles to be the target for a Mexican cannon-ball. Unthrifty Mother State! My heart burned within me for pity and indignation, and I renewed this covenant with my own soul,—*In aliis mansuetus ero, at, in blasphemis contra Christum, non ita.*—H. W.]

I SPOSE you wonder ware I be ; I can't tell, fer the
soul o' me,

Exacly ware I be myself,—meanin' by thet the holl
o' me.

Wen I left hum, I hed two legs, an' they worn't bad
ones neither,

(The scaliest trick they ever played wuz bringin' on
me hither,)

Now one on 'em 's I dunno ware ;—they thought I
wuz adyin',

An' sawed it off because they said 'twuz kin' o'
mortifyin' ;

I'm willin' to believe it wuz, an' yit I don't sec,
nuther,

Wy one should take to feelin' cheap a minnit
sooner 'n t'other,

Sence both wuz equilly to blame ; but things is ez
they be ;

It took on so they took it off, an' thet 's enough
fer me :

There's one good thing, though, to be said about my
wooden new one,—

The liquor can't git into it ez't used to in the
true one ;

So it saves drink ; an' then, besides, a feller could n't
beg

A gretter blessin' then to hev one ollers sober peg ;
It 's true a chap's in want o' two fer follerin' a
drum,

But all the march I'm up to now is jest to Kingdom
Come.

I've lost one eye, but thet 's a loss it's easy to supply
Out o' the glory thet I've gut, fer thet is all my
eye ;

An' one is big enough, I guess, by diligently usin' it,
To see all I shall ever git by way o' pay fer losin' it ;
Off'cers, I notice, who git paid fer all our thumps
an' kickins,

Du wal by keepin' single eyes arter the fattest
pickins ;

So, ez the eye 's put fairly out, I'll larn to go with-
out it,

- An' not allow *myself* to be no gret put out
about it.

Now, le' me see, thet is n't all ; I used, 'fore leavin'
Jaalam,

To count things on my finger-eends, but sutthin'
seems to ail 'em :

Ware 's my left hand ? 'O, darn it, yes, I recollect
wut's come on 't ;

I haint no left arm but my right, an' thet 's gut
jest a thumb on 't ;

It aint so hendy ez it wuz to cal'late a sum
on't.

I 've hed some ribs broke,—six (I b'lieve),—I haint
kep' no account on 'em ;

Wen pensions git to be the talk, I 'll settle the
amount on 'em.

An' now I 'm speakin' about ribs, it kin' o' brings
to mind

One thet I could n't never break,—the one I lef'
behind ;

Ef you should see her, jest clear out the spout o'
your invention

An' pour the longest sweetnin'* in about an annoal
pension,

* [In the United States, *long* sweetening signifies molasses ;
and *short* sweetening maple or other hard sugar—hence the
Yankee simile.—J. C. H.]

An' kin' o' hint (in case, you know, the critter should
refuse to be

Consoled) I aint so 'xpensive now to keep ez wut I
used to be ;

There 's one arm less, ditto one eye, an' then the
leg thet 's wooden

Can betook off an' sot away wenever ther's a puddin'.

I spose you think I 'm comin' back ez opperlunt ez
thunder,

With shiploads o' gold images an' varus sorts o'
plunder ;

Wal, 'fore I vullintcered, I thought this country wuz
a sort o'

Canaan, a reg'lar Promised Land flowin' with rum
an' water,

Ware propaty growed up like time, without no cul-
tivation,

An' gold wuz dug ez taters be among our Yankee
nation,

Ware nateral advantages were pufficly amazin',

Ware every rock there wuz about with precious
stuns wuz blazin',

Ware mill-sites filled the country up ez thick ez you
could cram 'em,

An' desput rivers run about abeggin' folks to dam
'em ;

Then there were meetinhouses, tu, chockful o' gold
an' silver

Thet you could take, an' no one could n't hand ye
in no bill fer ;—

Thet 's wut I thought afore I went, thet 's wut them
fellers told us

Thet stayed to hum an' speechified an' to the buzzards
sold us ;

I thought thet gold mines could be gut cheaper than
china asters,

An' see myself acomin' back like sixty Jacob
Astors ;*

But sech idees soon melted down an' did n't leave a
grease-spot ;

I vow my holl sheer o' the spiles would n't come
nigh a V spot ;†

* [But few English readers will require to learn that Jacob Astor, the famous millionaire of New York, is the popular American symbol for wealth,—as Rothschild is in this country.—J. C. H.]

† [In the United States, a five-dollar bank note is marked with an enormous V—hence the slang expression, a “V spot.”—J. C. H.]

Although, most anywares we 've ben, you need n't
break no locks,

Nor run no kin' o' risks, to fill your pocket full o'
rocks.

I guess I mentioned in my last some o' the nateral
feeturs

O' this all-fiered buggy hole in th' way o' awflecreeeturs,
But I fergut to name (new things to speak on so
abounded)

How one day you 'll most die o' thust, an' 'fore the
next git drowned.

The clymit seems to me jest like a teapot made o'
pewter

Our Prudence hed, thet would n't pour (all she
could du) to suit her ;

Fust place the leaves 'ould choke the spout, so 's not
a drop 'ould drean out,

Then Prude 'ould tip an' tip an' tip, till the holl kit
bust clean out,

The kiver-hinge-pin bein' lost, tea-leaves an' tea an'
kiver

'ould all come down *kerswosh* ! ez though the dam
broke in a river.

Jest so 't is here ; holl months there aint a day o'
rainy weather,

An' jest ez th' officers 'ould be alayin' heads together

Ez t' how they'd mix their drink at sech a miling-tary 'deepot,—

'T 'ould pour ez though the lid wuz off the everlastin' teapot.

The cons'quence is, thet I shall take, wen I'm allowed to leave here,

One piece o' propaty along,—an' thet 's the shakin' fever ;*

It 's reggilar employment, though, an' thet aint thought to harm one,

Nor 't aint so tiresome ez it wuz with t' other leg an' arm on ;

An' it 's a consolation, tu, although it doos n't pay,

To hev it said you 're some gret shakes in any kin' o' way.

'T worn't very long, I tell ye wut, I thought o' fortin-makin',—

One day a reg'lar shiver-de-freeze, an' next ez good ez bakin',—

* [The Fever and Ague, vulgarly termed the *shakin' fever* ; or, in the West, *the shakes*.—J. C. H.]

One day abrilin' in the sand, then smoth'rin' in the
mashes,—

Git up all sound, be put to bed a mess o' hacks an'
smashes,—

But then, thinks I, at any rate there's glory to be
hed,—

Thet 's an investment, arter all, thet may n't turn
out so bad ;

But somehow, wen we 'd fit an' licked, I ollers found
the thanks

Gut kin' o' lōdged afore they come ez low down ez
the ranks ;

The Gin'rals gut the biggest sheer, the Cunnles next,
an' so on,—

We never gut a blasted mite o' glory ez I know on ;
An' spose we hed, I wonder how you 're goin' to
contrive its

Division so 's to give a picee to twenty thousand
privits ;

Ef you should multiply by ten the portion o' the
brav'st one,

You would n't git more 'n half enough to speak of
on a grave-stun ;

We git the licks,—we 're jest the grist thet 's put
into War's hoppers ;

Leftenants is the lowest grade thet helps pick up
the coppers.

It may suit folks thet go agin a body with a soul
in 't,

An' aint contented with a hide without a bagnet
hole in 't ;

But glory is a kin' o' thing *I* shau't pursue no furdur,
Coz thet 's the off'cer's parquise,—yourn 's on'y
jest the murder.

Wal, arter *I* gin glory up, thinks *I* at least there's
one

Thing in the bills we aint hed yit, and thet's the
GLORIOUS FUN ;

Ef once we git to Mexico, we fairly may presume we
All day an' night shall revel in the halls o' Mon-
tezumy.

I 'll tell ye wut *my* revels wuz, an' see how you
would like 'em ;

We never gut inside the hall : the nighest ever *I*
come

Wuz stan'in' sentry in the sun (an', fact, it *seemed*
a cent'ry)

A ketchin' smells o' biled an' roast thet come out
thru the entry,

An' hearin', ez I sweltered thru my passes an' re-
passes,

A rat-tat-too o' knives an' forks, a clinkty-clink o'
glasses :

I can't tell off the bill o' fare the Gin'ral's hed inside ;
All I know is, thet out o' doors a pair o' soles wuz
fried,

An' not a hunderd miles away from ware this child
wuz posted,

A Massachusetts citizen wuz baked an' biled an'
roasted ;

The on'y thing like revellin' thet ever come to me
Wuz bein' routed out o' sleep by thet darned revelee.

They say the quarrel 's settled now ; fer my part
I 've some doubt on 't,

'T 'll take more fish-skin* than folks think to take
the rile clean out on 't ;

At any rate, I 'm so used up I can't do no more
fightin',

The on'y chance thet 's left to me is politics or
writin' ;

* [In the Northern States a fish-skin is used in the place of
isinglass to clarify coffee.—J. C. H.]

Now, ez the people 's gut to hev a milingtary man,*
An' I aint nothin' else jest now, I 've hit upon a
plan ;

The can'idatin' line, you know, 'ould suit me to a T,
An' ef I lose, 't wunt hurt my ears to lodge another
flea ;

So I 'll set up ez can'idate fer any kin' o' office,
(I mean fer any thet includes good easy-cheers an'
soffies ;

Fer ez to runnin' fer a place ware work 's the time
o' day,

You know thet 's wut I never did,—except the
other way ;))

Efit 's the Presidential cheer fer wich I'd better run.
Wut two legs anywares about could keep up with
my one ?

There aint no kin' o' quality in can'idates, it's said,
So useful ez a wooden leg,—except a wooden head ;
There 's nothin' aint so poppylar—(wy, it 's a par-
fect sin

To think wut Mexico hez paid fer Santy Anny's pin;†

* [In allusion to the numerous Generals who have filled the office of President. General Taylor was then (1848) being brought forward as the popular favourite.—J. C. H.]

† [Santa Anna, some time Dictator of Mexico, wore a wooden leg.—J. C. H.]

Then I haint gut no principles, an', sence I wuz
knee-high,

I never *did* hev any gret, ez you can testify ;

I 'm a decided peace-man; tu, an' go agin the war,—

Fer now the holl on 't 's gone an' past, wut is there
to go *for* ?

Ef, wile you 're 'lectioneerin' round, some curus chaps
should beg

To know my views o' state affairs, jest answer

WOODEN LEG !

Ef they aint settisfied with thet, an' kin' o' pry an'
doubt

An' ax fer sutthin' deffynit, jest say ONE EYE PUT OUT !

Thet kin' o' talk I guess you 'll find 'H answer to a
charm,

An' wen you 're druv tu nigh the wall, hol' up my
missin' arm ;

Ef they should nose round fer a pledge, put on a
vartuous look

An' tell 'em thet 's percisely wut I never gin nor—
took !

Then you can call me "Timbertoes,"—thet 's wut
the people likes ;

Sutthin' combinin' morril truth with phrases sech ez
strikes ;

Some say the people 's fond o' this, or that, or wut
you please,—

I tell ye wut the pebble want, is jest correct
idees ;

"Old Timbertoes," you see, 's a creed it 's safe to be
quite bold on,

There 's nothin' in 't the other side can any ways
git hold on ;

It 's a good tangible idee, a sutthin' to embody

Thet valooable class o' men who look thru brandy-
toddy ;

It gives a Party Platform,* tu, jest level with the
mind

Of all right-thinkin', honest folks thet mean to go it
blind ;

Then there air other good hooraws to dror on ez you
need 'em,

Sech ez the ONE-EYED SLARTERER, the BLOODY BIRD-
OFREDUM ;

Them 's wut takes hold o' folks thet think, ez well
ez o' the masses,

An' makes you sartin o' the aid o' good men of all
classes.

* [A basis of political principles professed by a party.—
J. C. H.]

There 's one thing I 'm in doubt about ; in order to
be Presidunt,
It 's absolutely ne'ssary to be a Southern residunt ;
The Constitution settles thet, an' also thet a feller
Must own a nigger o' some sort, jet black, or brown,
or yeller.

Now I haint no objections 'agin particklar climes,
Nor agin ownin' anythin' (except the truth some-
times),

But, ez I haint no capital, up there among ye, may be,
You might raise funds enough fer me to buy a low-
priced baby,

An' then, to suit the No'thern folks, who feel
obleeged to say

They hate an' cuss the very thing they vote fer
every day,

Say you 're assured I go full butt fer Libbaty's dif-
fusion

An' made the purchis on'y jest to spite the Insti-
tootioin ;—

But, golly ! there 's the currier's hoss upon the
pavement pawin'!

I 'll be more 'xplicit in my next.

Yourn,

BIRDOFREDUM SAWIN.

[We have now a tolerably fair chance of estimating how the balance-sheet stands between our returned volunteer and glory. Supposing the entries to be set down on both sides of the account in fractional parts of one hundred, we shall arrive at something like the following result :—

Cr. B. SAWIN, Esq., in account with (BLANK) GLORY. Dr.	
By loss of one leg . . . 20	To one 675th three cheers
„ do. one arm . . . 15	in Faneuil Hall . . . 30
„ do. four fingers . . . 5	„ do. do. on
„ do. one eye . . . 10	occasion of presentation of
„ the breaking of six ribs, 6	sword to Colonel Wright, 25
„ having served under	„ one suit of grey clothes
Colonel Cushing one	(ingeniously unbecoming), 15
month. 44	„ musical entertainments
	(drum and fife six months), 5
	„ one dinner after return, 1
	„ chance of pension . . . 1
	„ privilege of drawing
	long-bow during rest of
	natural life 23
	<hr/>
	100

E. E.

It would appear that Mr. Sawin found the actual feast curiously the reverse of the bill of fare advertised in Faneuil Hall and other places. His primary object seems to have been the making of his fortune. *Quærenda pecunia primum, virtus post nummos*. He hoisted sail for Eldorado, and shipwrecked on Point Tribulation. *Quid non mortalia pectora cogis, auri sacra fames?* The speculation has sometimes crossed my mind, in that dreary interval of drought which intervenes between quarterly stipendiary showers, that Pro-

vidence, by the creation of a money-tree, might have simplified wonderfully the sometimes perplexing problem of human life. We read of bread-trees, the butter for which lies ready-churned in Irish bogs. Milk-trees we are assured of in South America, and stout Sir John Hawkins testifies to water-trees in the Canaries. Boot-trees bear abundantly in Lynn and elsewhere; and I have seen, in the entries of the wealthy, hat-trees with a fair show of fruit. A family-tree I once cultivated myself, and found therefrom but a scanty yield, and that quite tasteless and innutritious. Of trees bearing men we are not without examples; as those in the park of Louis the Eleventh of France. Who has forgotten, moreover, that olive-tree, growing in the Athenian's back-garden, with its strange uxorious crop, for the general propagation of which, as of a new and precious variety, the philosopher Diogenes, hitherto uninterested in arboriculture, was so zealous? In the *sylva* of our own Southern States, the females of my family have called my attention to the china-tree. Not to multiply examples, I will barely add to my list the birch-tree, in the smaller branches of which has been implanted so miraculous a virtue for communicating the Latin and Greek languages, and which may well, therefore, be classed among the trees producing necessities of life—*venerabile donum fatalis virgæ*. That money-trees existed in the golden age there want not prevalent reasons for our believing. For does not the old proverb, when it asserts that money does not grow on *every* bush, imply *a fortiori* that there were certain bushes which did produce it? Again, there is another ancient saw to the effect that money is the *root* of all evil. From which two adages it may be safe to infer that the aforesaid species of tree first degenerated into a shrub, then absconded underground, and finally, in our iron age, vanished altogether. In favorable exposures it may be conjectured that a specimen or two survived to a great age, as in the garden of the Hesperides; and, indeed, what else could that tree in the Sixth *Æneid* have been, with a branch whereof the

Trojan hero procured admission to a territory, for the entering of which money is a surer passport than to a certain other more profitable (too) foreign kingdom? Whether these speculations of mine have any force in them, or whether they will not rather, by most readers, be deemed impertinent to the matter in hand, is a question which I leave to the determination of an indulgent posterity. That there were, in more primitive and happier times, shops where money was sold,—and that, too, on credit, and at a bargain,—I take to be matter of demonstration. For what but a dealer in this article was that Æolus who supplied Ulysses with motive power for his fleet in bags? What that Ericus, king of Sweden, who is said to have kept the winds in his cap? What, in more recent times, those Lapland Nornas who traded in favorable breezes? All which will appear the more clearly when we consider, that, even to this day, *raising the wind* is proverbial for raising money, and that brokers and banks were invented by the Venetians at a later period.

And now for the improvement of this digression. I find a parallel to Mr. Sawin's fortune in an adventure of my own. For, shortly after I had first broached to myself the before-stated natural-historical and archæological theories, as I was passing, *hæc negotia penitus mecum revolvens*, through one of the obscure suburbs of our New England metropolis, my eye was attracted by these words upon a sign-board,—CHEAP CASH-STORE. Here was at once the confirmation of my speculations, and the substance of my hopes. Here lingered the fragment of a happier past, or stretched out the first tremulous organic filament of a more fortunate future. Thus glowed the distant Mexico to the eyes of Sawin, as he looked through the dirty pane of the recruiting-office window, or speculated from the summit of that mirage-Pisgah which the imps of the bottle are so cunning in raising up. Already had my Alnaschar-fancy (even during that first half-believing glance) expended in various useful directions the funds to be

obtained by pledging the manuscript of a proposed volume of discourses. Already did a clock ornament the tower of the Jaalam meeting-house, a gift appropriately, but modestly, commemorated in the parish and town records, both, for now many years, kept by myself. Already had my son Seneca completed his course at the University. Whether, for the moment, we may not be considered as actually lording it over those Baratarias with the viceroyalty of which Hope invests us, and whether we are ever so warmly housed as in our Spanish castles, would afford matter of argument. Enough that I found that sign-board to be no other than a bait to the trap of a decayed grocer. Nevertheless, I bought a pound of dates (getting short weight by reason of immense flights of harpy flies who pursued and lighted upon their prey even in the very scales), which purchase I made, not only with an eye to the little ones at home, but also as a figurative reproof of that too frequent habit of my mind, which, forgetting the due order of chronology, will often persuade me that the happy sceptre of Saturn is stretched over this Astræa-forsaken nineteenth century.

Having glanced at the ledger of Glory under the title *Savin, B.*, let us extend our investigations, and discover if that instructive volume does not contain some charges more personally interesting to ourselves. I think we should be more economical of our resources, did we thoroughly appreciate the fact, that, whenever Brother Jonathan seems to be thrusting his hand into his own pocket, he is, in fact, picking ours. I confess that the late *muck* which the country has been running has materially changed my views as to the best method of raising revenue. If, by means of direct taxation, the bills for every extraordinary outlay were brought under our immediate eye, so that, like thrifty housekeepers, we could see where, and how fast the money was going, we should be less likely to commit extravagances. At present, these things are managed in such a hugger-mugger way, that we know not what we pay for; the poor man is charged as

much as the rich ; and, while we are saving and scrimping at the spigot, the government is drawing off at the bung. If we could know that a part of the money we expend for tea and coffee goes to buy powder and balls, and that it is Mexican blood which makes the clothes on our backs more costly, it would set some of us a thinking. During the present fall, I have often pictured to myself a government official entering my study and handing me the following bill :—

WASHINGTON, Sept. 30, 1848.

REV. HOMER WILBUR to Uncle Samuel, Dr.

To his share of work done in Mexico on partnership account, sundry jobs, as below.

„ killing, maiming, and wounding about 5000 Mexicans	\$2.00
„ slaughtering one woman carrying water to wounded, .	.10
„ extra work on two different Sabbaths (one bombardment and one assault) whereby the Mexicans were prevented from defiling themselves with the idolatries of high mass	3.50
„ throwing an especially fortunate and Protestant bombshell into the cathedral at Vera Cruz, whereby several female Papists were slain at the altar50
„ his proportion of cash paid for conquered territory, .	1.75
„ do. do. for conquering do. .	1.50
„ manuring do. with new superior compost called “American Citizen”50
„ extending the area of freedom and Protestantism .	.01
„ glory01

Immediate payment is requested. \$9.87

N.B. Thankful for former favours, U.S. requests a continuance of patronage. Orders executed with neatness and despatch. Terms as low as those of any other contractor for the same kind and style of work.

I can fancy the official answering my look of horror with,—"Yes, Sir, it looks like a high charge, Sir; but in these days slaughtering is slaughtering." Verily, I would that every one understood that it was; for it goes about obtaining money under the false pretence of being glory. For me, I have an imagination which plays me uncomfortable tricks. It happens to me sometimes to see a slaughterer on his way home from his day's work, and forthwith my imagination puts a cocked-hat upon his head and epaulettes upon his shoulders, and sets him up as a candidate for the Presidency. So, also, on a recent public occasion, as the place assigned to the "Reverend Clergy" is just behind that of "Officers of the Army and Navy" in processions, it was my fortune to be seated at the dinner-table over against one of these respectable persons. He was arrayed as (out of his own profession) only kings, court-officers and footmen are in Europe, and Indians in America. Now what does my over-officious imagination but set to work upon him, strip him of his gay livery, and present him to me coatless, his trowsers thrust into the tops of a pair of boots thick with clotted blood, and a basket on his arm out of which lolled a gore-smeared axe thereby destroying my relish for the temporal mercies upon, the board before me!—H. W.]

No. IX.

A THIRD LETTER FROM B. SAWIN, Esq.*

[UPON the following letter slender comment will be needful. In what river Selemnus has Mr. Sawin bathed, that he has become so swiftly oblivious of his former loves? From an ardent and (as befits a soldier) confident wooer of that coy bride, the popular favor, we see him subside of a sudden into the (I trust not jilted) Cincinnatus, returning to his plough with a goodly-sized branch of willow in his hand; figuratively returning, however, to a figurative plough, and from no profound affection for that honoured implement of husbandry, (for which, indeed, Mr. Sawin never displayed any decided predilection,) but in order to be gracefully summoned therefrom to more congenial labors. It would seem that the character of the ancient Dictator had become part of the recognised stock of our modern political comedy, though, as our term of office extends to a quadrennial length, the parallel is not so minutely exact as could be desired. It is sufficiently so, however, for purposes of scenic representation. An humble cottage (if built of logs, the better) forms the Arcadian background of the stage. This rustic paradise is labelled Ashland, Jaalam, North Bend, Marshfield, Kinderhook, or Bâton Rouge,† as occasion demands. Before the

* [The concluding letter from Mr. Sawin contains his political projects, and some curious personal anecdotes connected with adventures in the Negro swamps of the South.—J. C. H.]

† [All names of residences of presidential candidates, Jaalam being that of Mr. Sawin's.—J. C. H.]

door stands a something with one handle (the other painted in proper perspective), which represents, in happy ideal vagueness, the plough. To this the defeated candidate rushes with delirious joy, welcomed as a father by appropriate groups of happy laborers, or from it the successful one is torn with difficulty, sustained alone by a noble sense of public duty. Only I have observed, that, if the scene be laid at Bâton Rouge or Ashland, the laborers are kept carefully in the background, and are heard to shout from behind the scenes in a singular tone resembling ululation, and accompanied by a sound not unlike vigorous clapping. This, however, may be artistically in keeping with the habits of the rustic population of those localities. The precise connection between agricultural pursuits and statesmanship I have not been able, after diligent inquiry, to discover. But, that my investigations may not be barren of all fruit, I will mention one curious statistical fact, which I consider thoroughly established, namely, that no real farmer ever attains practically beyond a seat in General Court, however theoretically qualified for more exalted station.

It is probable that some other prospect has been opened to Mr. Sawin, and that he has not made this great sacrifice without some definite understanding in regard to a seat in the cabinet or a foreign mission. It may be supposed that we of Jaalam were not untouched by a feeling of villatic pride in beholding our townsman occupying so large a space in the public eye. And to me, deeply revolving the qualifications necessary to a candidate in these frugal times, those of Mr. S. seemed peculiarly adapted to a successful campaign. The loss of a leg, an arm, an eye, and four fingers, reduced him so nearly to the condition of a *vox et præterea nihil*, that I could think of nothing but the loss of his head by which his chance could have been bettered. But since he has chosen to balk our suffrages, we must content ourselves with what we can get, remembering *lactucas non esse dandas, dum carceri sufficient.*—H. W.]

I SPOSE you recollect thet I explained my gennle
views

In the last billet thet I writ, 'way down frum Veery
Cruze,

Jest arter I 'd a kind o' ben spontaneously sot up
To run unanimously fer the Presidential cup ;
O' course it worn't no wish o' mine, 't wuz ferflely
distressin',

But poppiler enthusiasm gut so almighty pressin'
Thet, though like sixty all along I fumed an' fussed
an' sorrered,

There did n't seem no ways to stop their bringin'
on me forrerd :

Fact is, they udged the matter so, I could n't help
admittin'

The Father o' his Country's* shoes no feet but mine
'ould fit in,

Besides the savin' o' the soles fer ages to succeed,
Seein' thet with one wannut foot, a pair 'd be more
'n I need ;

An', tell ye wut, them shoes 'll want a thund'rin'
sight o' patchin',

Er this ere fashion is to last we 've gut into o'
hatchin'

* [Washington.—J. C. H.]

A pair o' second Washintons fer every new election,—

Though, fur ez number one 's consarned, I don't make no objection.

I wuz agoin' on to say that wen at fust I saw
The masses would stick to 't I wuz the Country's
father-'n-law,

(They would ha' hed it *Father*, but I told 'em 't
would n't du,

Coz thet wuz sutthin' of a sort they could n't split
in tu,

An' Washinton hed hed the thing laid fairly to his
door,

Nor dars n't say 't worn't his'n, much ez sixty year
afore,)

But 't aint no matter ez to thet ; wen I wuz nomer-
nated,

'T worn't natur but wut I should feel consid'able
elated,

An' wile the hoorsaw o' the thing wuz kind o' noo
an' fresh

I thought our ticket* would ha' caird the country
with a resh.

* [A party card bearing the names of the candidates to be
returned to office.—J. C. H.]

Sence I 've come hum, though, an' looked round, I
think I seem to find

Strong argimunts ez thick ez fleas to make me change
my mind ;

It 's clear to any one whose brain ain't fur gone in
a phthisis,

Thet hail Columby's happy land is goin' thru a crisis,
An' 't would n't noways du to hev the people's
mind distracted

By bein' all to once by sev'ral pop'lar names at-
tacked ;

'T would save holl haycartloads o' fuss an' three
four months o' jaw,

Ef some illustrious paytriot should back out an' with-
draw ;

So, ez I aint a crooked stick, jest like—like ole (I
swow,

I dunno ez I know his name)—I 'll go back to my
plough.

Now, 't aint no more 'n is proper 'n' right in sech
a sitooation

To hint the course you think 'll be the savin' o' the
nation ;

To funk right out o' p'lit'cal strife aint thought to
be the thing,

Without you deacon* off the toon you want your
folks should sing ;
So I edvise the noomrous friends thet's in one boat
with me
To jest up killock, jam right down their hellum
hard a lee,
Haul the sheets taut, an', laying out upon th
Suthun tack,
Make fer the safest port they can, wich, *I* think,
is Ole Zack.†

Next thing you 'll want to know, I spose, wut
argimunts I seem
To see thet makes me think this ere 'll be the
strongest team ;
Fust place, I 've ben consid'ble round in bar-rooms
an' saloons
Agethrin' public sentiment, 'mongst Demmercrats
and Coons,‡

* [See Glossary.—J. C. H.]

† [General Zachary Taylor, the hero of Mexico, who was returned President.—J. C. H.]

‡ [A popular contraction of *raccoon*,—a nickname applied to members of the Whig party, which adopted the racoon as its emblem. See Glossary.—J. C. H.]

An' 't aint ve'y offen thet I meet a chap but wut goes in

Fer Rough an' Ready,* fair an' square, hufs, taller, horns, an' skin ;

I don't deny but wut, fer one, ez fur ez I could see, I didn't like at fust the Pheladelphia nomernee ;

I could ha' pintoed to a man thet wuz, I guess, a peg Higher than him,—a soger, tu, an' with a wooden leg ; But every day with more an' more o' Taylor zeal

I 'm burnin',

Seein' wich way the tide thet sets to office is aturnin' ; Wy, into Bellers's we notched the votes down on three sticks,—

'T wuz Birdofredum one, Cass *wought*, an' Taylor *twenty-six*,†

* [*Old Rough and Ready*, a popular nickname for General Taylor.—J. C. H.]

† [It is a common practice in the United States, immediately before an election comes off, to take the votes of those who may happen to be present in a "bar-room" or a "saloon"—the small club or coffee-house of the village—as an indication of the result of the impending contest. Bellers, in this instance, is the name of the bar-room keeper, and the candidates for the Presidency are, according to Birdofredum, himself, General Cass, and General Taylor. The allusion to "the drinks all round," in the following lines, refers to a peculiarity of American bar-rooms, where one of the company "treats the crowd."—J. C. H.]

An', bein' the on'y canderdate thet wuz upon the
ground,

They said 't wuz no more 'n right thet I should pay
the drinks all round :

Ef I 'd expected sech a trick, I would n't ha' cut my
foot

By goin' an' votin' fer myself like a consumed
coot ;

It did n't make no diff'rence, though ; I wish I may
be cust,

Ef Bellers wuz n't slim enough to say he would n't
trust !

Another pint thet influences the minds o' sober
jedges

Is thet the Gin'ral hez n't gut tied hand an' foot
with pledges ;

He hez n't told ye wut he is, an' so there aint no
knowin'

But wut he may turn out to be the best there is
agoin' ;

This, at the on'y spot thet pinched, the shoe directly
eases,

Coz every one is free to 'xpect percisely wut he
pleases :

I want free-trade ; you don't ; the Gin'ral is n't
bound to neither ;—

I vote my way ; you, yourn ; an' both air sooted to
a T there.

Ole Rough an' Ready, tu, 's a Wig, but without
bein' ultry

(He 's like a holsome hayinday, thet 's warm, but is
n't sultry) ;

He 's jest wut I should call myself, a kin' o' *scratch*,
ez 't ware,

Thet aint exacly all a wig nor wholly your own
hair ;

I 've ben a Wig three weeks myself, jest o' this
mod'rate sort,

An' don't find them an' Demmercrats so different ez
I thought ;

They both act pooty much alike, an' push an' scrouge
an' cus ;

They 're like two pickpockets in league fer Uncle
Samwell's pus ;

Each takes a side, an' then they squeeze the old man
in between 'em,

Turn all his pockcts wrong side out an' quick ez
lightnin' clean 'em ;

To nary one on 'em I 'd trust a secon'-handed rail

No funder off 'an I could sling a bullock by the tail.

Webster* sot matters right in thet air Mashfiel' speech o' his'n ;—

“Taylor,” sez he, “aint nary ways the one thet I 'd a chizzen,

Nor he aint fittin' fer the place, an' like ez not he aint

No more 'n a tough ole bullethead, an' no gret of a saint ;

But then,” sez he, “obsarve my pint, he 's jest ez good to vote fer

Ez though the greasin' on him worn't a thing to hire Choate† fer ;

Aint it ez easy done to drop a ballot in a box

Fer one ez 't is fer t' other, fer the bulldog ez the fox†”

It takes a mind like Dannel's, fact, ez big ez all ou' doors,

To find out thet it looks like rain arter it fairly pours ;

I 'gree with him, it aint so dreffle troublesome to vote

* [Daniel Webster, the eminent statesman.—J. C. H.]

† [Rufus Choate, a distinguished lawyer and senator.—J. C. H.]

Fer Taylor arter all,—it 's jest to go an' change your coat ;

When he 's once greased, you 'll swaller him an' never know on 't, scource,

Unless he scratches, goin' down, with them air Gen'ral's spurs.

I 've ben a votin' Demmercrat, ez reg'lar ez a clock,
But don't find goin' Taylor gives my narves no gret 'f a shoek ;

Truth is, the cutest leadin' Wigs, ever sence fust they found

Wich side the bread gut buttered on, hev kep' a edgin' round ;

They kin' o' slipt the planks frum out th' ole platform one by one

An' made it gradooally noo, 'fore folks know'd wut wuz done,

Till, fur 'z I know, there aint an inch thet I could lay my han' on,

But I, or any Demmerorat, feels comf'table to stan' on,

An' ole Wig doctrines act'lly look, their occ'pants bein' gone,

Lonesome ez staddles on a mash without no hay-ricks on.

I spose it's time now I should give my thoughts
upon the plan,
Thet chipped the shell* at Buffalc, o' settin' up ole
Van.

I used to vote fer Martin, but, I swan, I 'm clean
disgusted,—

He aint the man thet I can say is fittin' to be
trusted ;

He aint half antislav'ry 'nough, nor I aint sure, ez
some be,

He 'd go in fer abolishin' the Deestrick o' Columby ;
An', now I come to recollect, it kin' o' makes me
sick 'z

A horse, to think o' wut he wuz in eighteen thirty-
six.

An' then, another thing ;—I guess, though mebbly I
am wrong,

This Buff'lo plaster aint agoin' to dror almighty
strong ;

* [In allusion to the two divisions of the Democratic party in New York, called *Hardshells* and *Softshells*. The former have always been consistently pro-slavery ; while the latter, in 1848, held a Convention at Buffalo, where they nominated Van Buren for the Presidency, professedly on anti-slavery grounds. The real purpose of the leaders in this movement was to defeat General Cass, in which they were successful.—J. C. H.]

Some folks, I know, hev gut th' idee thet No'thun
dough 'll rise,

Though, 'fore I see it riz an' baked, I would n't trust
my eyes ;

'T will take more emptins, a long chalk, than this
noo party 's gut,

To give sech heavy cakes ez them a *start*, I tell ye
wut.

But even if they caird the *day*, there would n't be
no endurin'

To stand upon a platform with sech critters ez Van
Buren ;—

An' his son John, *tu*, I can't think how thet air chap
should *dare*

To *speak* ez he doos ; wy, they say he used to cuss
an' swear !

I spose he never read the hymn thet tells how down
the stairs

A feller with long legs wuz throwed thet would n't
say his prayers.

This brings me to another pint : the leaders o' th'
party

Aint jest sech men ez I can act along with free an'
hearty ;

They aint not quite respectable, an' wen a feller's
morrils

Don't toe the straightest kin' o' mark, wy, him an'
me jest quarrels.

I went to a free soil* meetin' once, an' wut d' ye
think I see?

A feller wuz aspoutin' there thet act'lly come to me,
About two year ago last spring, ez nigh ez I can
jedge,

An' axed me ef I didn't want to sign the Temprunce
pledge!

He's one o' them thet goes about an' sez you hed
n't ough' to

Drink nothin', mornin', noon, or night, stronger 'an
Taunton water.

There 's one rule I 've ben guided by, in settlin' how
to vote ollers,—

I take the side thet *is* n't took by them consarned
teetotallers.

Ez fer the niggers, I 've ben South, an' thet hez
changed my mind;

A lazier, more ungrateful set you could n't nowers
find.

* [Freedom of the soil,—the reverse of slavery. A term
that came in use in 1848.—J. C. H.]

You know I mentioned in my last thet I should buy
a nigger,
Ef I could make a purchase at a pooty mod'rate figger;
So, ez there 's nothin' in the world I 'm fonder of
'an gunnin',
I closed a bargain finally to take a feller runnin'.
I shou'dered queen's-arm an' stumped out, and wen
I come t' th' swamp,
'T worn't very long afore I gut upon the nest o'
Pomp;
I come acrost a kin' o' hut, an', playin' round the
door,
Some little woolly-headed cubs, ez many 'z six or more.
At fust I thought o' firin', but *think twice* is safest
ollers;
There aint, thinks I, not one on em' but 's wuth his
twenty dollars,
Or would be, ef I hed 'em back into a Christian
land,—
How temptin' all on 'em would look upon an auction-
stand!
(Not but wut I hate slavery in th' abstract, stem to
starn,—
I leave it ware our fathers did, a privit State con-
sarn.)

Soon 'z they see me, they yelled an' run, but Pomp
wuz out ahoein'

A leetle patch o' corn he hed, or else there aint no
knowin'

He would n't ha' took a pop at me ; but I hed gut
the start,

An' wen he looked, I vow he groaned ez though he'd
broke his heart ;

He done it like a wite man, tu, ez nat'ral ez a pictur,
The imp'dant, pis'nous hypocrite ! wus 'an a boy
constrictur.

" You can't gum *me*, I tell *ye* now, an' so you need
n't try,

I 'xpect my eye-teeth every mail, so jest shet up,"
sez I.

" Don't go to actin' ugly now, or else I'll jest letstrip,
You 'd best draw kindly, seein' 'z how I 've gut *ye*
on the hip ;

Besides, you darned ole fool, it aint no gret of a dis-
aster

To be benev'lently druv back to a contented master,
Ware you hed Christian priv'ledges you don't seem
quite aware of,

Or you 'd ha' never run away from bein' well took
care of ;

Ez fer kin' treatment, wy, he wuz so fond on ye, he
said

He 'd give a fifty spot* right out, to git ye, 'live or
dead ;

Wite folks aint sot by half ez much ; 'member I run
away,

Wen I wuz bound to Cap'n Jakes, to Mattysqumscot
bay ;

Don' know him, likely ? Spose not ; wal, the mean
ole codger went

An' offered—wut reward, think ? Wal, it worn't
no less 'n a cent."

Wal, I jest gut'em intoline, and druv 'em on afore me,
The pis'nous brutes, I 'd no idee o' the ill-will they
bore me ;

We walked till som'ers about noon, an' then it grew
so hot

I thought it best to camp awile, so I chose out a spot
Jest under a magnoly tree, an' there right down I sot ;
Then I unstrapped my wooden leg, coz it begun to
chafe,

An' laid it down jest by my side, supposin' all wuz
safe ;

* [A fifty-dollar "bill," or bank-note. See note to page
123.]

I made my darkies all set down around me in a
ring,

An' sot an' kin' o' ciphered up how much the lot
would bring ;

But, wile I dranked the peaceful cup of a pure heart
an' mind,

(Mixed with some whiskey, now an' then,) Pomp he
snaked up behind,

An', creepin' grad'lly close tu, ez quiet ez a mink,
Jest grabbed my leg, and then pulled foot, quicker
'an you could wink,

An', come to look, they each on 'em hed gut behin'
a tree,

An' Pomp poked out the leg a piece, jest so ez I
could see,

An' yelled to me to throw away my pistils an' my
gun,

Or else thet they 'd cair off the leg an' fairly cut the
run.

I vow I did n't b'lieve there wuz a decent alligatur
Thet hed a heart so destitoot o' common human
natur ;

However, ez there wor'n't no help, I finally give in
An' heft my arms away to git my leg safe back
agin.

Pomp gethered all the weapins up, an' then he come
an' grinned,

He showed his ivory some, I guess, an' sez, " You
're fairly pinned ;

Jest buckle on your leg agin, an' git right up an'
come,

"T wun't du fer fammerly men like me to be so long
from hum."

At fust I put my foot right down an' swore I would
n't budge.

" Jest ez you choose," sez he, quite cool, " either be
shot or trudge."

So this black-hearted monster took an' act'llly druv
me back

Along the very footmarks o' my happy mornin'
track,

An' kep' me pris'ner 'bout six months, an' worked
me, tu, like sin,

Till I hed gut his corn an' his Carliny taters in ;

He made me larn him readin', tu, (although the
crittur saw

How much it hut my morril sense to act agin the
law,)*

* [It is a penal offence in some of the Slave States to
teach a slave to read.—J. C. H.]

So 'st he could read a Bible he 'd gut ; an' axed ef I
could pint

The North Star out ; but there I put his nose some
out o' jint,

Fer I weeled roun' about sou'west, an', lookin' up
a bit,

Picked out a middlin' shiny one an' tole him thet
wuz it.

Fin'ly, he took me to the door, an', givin' me a kick,
Sez,—“ Ef you know wut 's best fer ye, be off, now,
double-quick ;

The winter-time 's a comin' on, an', though I gut ye
cheap,

You 're so darned lazy, I don't think you 're hardly
wuth your keep ;

Besides, the childrin's growin' up, an' you aint jest
the model

I 'd like to hev 'em immertate, an' so you 'd better
toddle !”

Now is there any thin' on airth 'll ever prove to me
Thet renegader slaves like him 'air fit fer bein' free?
D' you think they 'll suck me in to jine the Buff'lo
chaps, an' them

Rank infidels thet go agin the Scriptur'l cus o' Shem?

Not by a jugfull ! sooner 'n thet, I 'd go thru fire
an' water ;

Wen I hev once made up my mind, a meet'nhus
aint sotter ;

No, not though all the crews thet flies to pick my
bones wuz cawin',—

I guess we 're in a Christian land,—

Yourn,

BIRD OF FREDUM SAWIN.

[Here, patient reader, we take leave of each other, I trust with some mutual satisfaction. I say *patient*, for I love not that kind which skims dippingly ever the surface of the page, as swallows over a pool before rain. By such no pearls shall be gathered. But if no pearls there be (as, indeed, the world is not without example of books wherefrom the longest-winded diver shall bring up no more than his proper handful of mud), yet let us hope that an oyster or two may reward adequate perseverance. If neither pearls nor oysters, yet is patience itself a gem worth diving deeply for.

It may seem to some that too much space has been usurped by my own private lucubrations, and some may be fain to bring against me that old jest of him who preached all his hearers out of the meeting-house save only the sexton, who, remaining for yet a little space, from a sense of official duty, at last gave out also, and, presenting the keys, humbly requested our preacher to lock the doors, when he should have wholly relieved himself of his testimony. I confess to a satisfaction in the self act of preaching, nor do I esteem a discourse to be wholly thrown away even upon a sleeping or unintelli-

gent auditory. I cannot easily believe that the Gospel of Saint John, which Jacques Cartier ordered to be read in the Latin tongue to the Canadian savages, upon his first meeting with them, fell altogether upon stony ground. For the earnestness of the preacher is a sermon appreciable by dullest intellects and most alien ears. In this wise did Episcopius convert many to his opinions, who yet understood not the language in which he discoursed. The chief thing is, that the messenger believe that he has an authentic message to deliver. For counterfeit messengers that mode of treatment which Father John de Plano Carpini relates to have prevailed among the Tartars would seem effectual, and, perhaps, deserved enough. For my own part, I may lay claim to so much of the spirit of martyrdom as would have led me to go into banishment with those clergymen whom Alphonso the Sixth of Portugal drove out of his kingdom for refusing to shorten their pulpit eloquence. It is possible, that, having been invited into my brother Biglow's desk, I may have been too little scrupulous in using it for the venting of my own peculiar doctrines to a congregation drawn together in the expectation and with the desire of hearing him.

I am not wholly unconscious of a peculiarity of mental organization which impels me, like the railroad-engine with its train of cars, to run backward for a short distance in order to obtain a fairer start. I may compare myself to one fishing from the rocks when the sea runs high, who, misinterpreting the suction of the under-tow for the biting of some larger fish, jerks suddenly, and finds that he has *caught bottom*, hauling in upon the end of his line a trail of various *algæ*, among which, nevertheless, the naturalist may haply find somewhat to repay the disappointment of the angler. Yet have I conscientiously endeavoured to adapt myself to the impatient temper of the age, daily degenerating more and more from the high standard of our pristine New England. To the catalogue of lost arts I would mournfully add also

that of listening to two-hour sermons. Surely we have been abridged into a race of pigmies. For, truly, in those of the old discourses yet subsisting to us in print, the endless spinal column of divisions and subdivisions can be likened to nothing so exactly as to the vertebræ of the saurians, whence the theorist may conjecture a race of Anakim proportionate to the withstanding of these other monsters. I say Anakim rather than Nephelim, because there seem reasons for supposing that the race of those whose heads (though no giants) are constantly enveloped in clouds (which that name imports) will never become extinct. The attempt to vanquish the innumerable *heads* of one of those aforementioned discourses may supply us with a plausible interpretation of the second labor of Hercules, and his successful experiment with fire affords us a useful precedent.

But while I lament the degeneracy of the age in this regard, I cannot refuse to succumb to its influence. Looking out through my study-window, I see Mr. Biglow at a distance busy in gathering his Baldwins, of which, to judge by the number of barrels lying about under the trees, his crop is more abundant than my own,—by which sight I am admonished to turn to those orchards of the mind wherein my labors may be more prospered, and apply myself diligently to the preparation of my next Sabbath's discourse.—H. W.]

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GLOSSARY.

A.

Act'lly, *actually*.
 Air, *are*.
 Airth, *earth*.
 Airy, *area*.
 All-fired, euphemism for *great, exceeding, astounding*.
 All my eye, *ejaculation of incredulity*.
 Aree, *area*.
 Argify, *to argue*.
 Arter, *after*.
 Ary, *e'er a, ever a*.
 Ax, *ask*.

B.

Bein; "bein' they haint no bread," *i.e., as they have no bread*.
 Beller, *bellow*.
 Bellowses, *lungs*.
 Ben, *been*.
 Bile, *boil*.
 Bimeby, *by and by*.
 Blurt out, *to speak bluntly*.
 Brown; "to do brown," *to victimize, swindle, palaver, or humbug*.
 Brustlin, *bristling*.

Buff'lo plaster, *a party document, a compromise agreed to by a convention of politicians at Buffalo*.
 Bust, *burst*.

Buster, *a roistering blade; used also as a general superlative*.

C.

Caird, *carried*.
 Cairn, *carrying*.
 Caleb, *a turncoat*.—See note on General Caleb Cushing, p. 55.
 Cal'late, *calculate*.
 Cass, *a person with two lives*.
 Chapparal, *a dense thicket of bushes and briars*. Span.
 Chockful, *brimfull*.
 Clear, *or clear out, to go away, or be off; sometimes rendered "clear the tracks"*.
 Close, *clothes*.
 Cockerel, *a young cock*.
 Cocktail, *a kind of drink; also, an ornament peculiar to soldiers*.
 Consarn, *a euphemism for confound, or damn*.

Convention, *a place where people are imposed on; a juggler's show.*

Coons, *a cant term for a now defunct party; derived, perhaps, from the fact of their being commonly up a tree.*

Coot, *a bird deemed unwise.*

Cornwallis, *a sort of muster in masquerade, supposed to have had its origin soon after the Revolution, and to commemorate the surrender of Lord Cornwallis. It took the place of the old Guy Fawkes procession.*

Cos, *cause, because.*

Critter (creature), *a wife, a negro, a domestic animal.*

Crooked stick, *a perverse, froward person.*

Cunnle, *a colonel.*

Cus, *a curse; also, a pitiful fellow.*

Cute, *acute.*

D.

[Day and Martin, *Day and Martin*, the eminent London blacking merchants. It is amusing to know that this firm is a symbol in the United States for punctuality and solidity; "always on hand, like *Day and Martin's* blacking," is a common simile.]

Dander, *temper, passion.*

Darkie, *negro.*

Darn, *euphemism for damn.*

Darsn't, *used indiscriminately, either in singular or plural number, for dare not, dares not, and dared not.*

Deacon off, *to give the cue to; derived from a custom, once universal, but now extinct, in our New England Congregational churches. An important part of the office of deacon was to read aloud the hymns given out by the minister, one line at a time, the congregation singing each line as soon as read.*

Demmercrat, *leadin', one in favor of extending slavery: a free-trade lecturer maintained in the custom-house.*

Desput, *desperate.*

Dolls, *dollars.*

Doos, *does.*

Dough, *in allusion to the doughfaces of the North.*

Doughfaces, *a contemptuous nickname applied to the Northern favorers and abettors of negro slavery, pliable politicians that can be bought or sold.*

Dror, *draw.*

Du, *do.*

Dunno, dno, *do not or does not know.*

Dut, *dirt.*

E.

E'en a'most, *almost.*

Eend, the New England pronunciation of *end*.

Ef, *if*.

Emptins, *yeast*.

Env'y, *envoy*.

Ery, *era*.

Everlastin, *great, astounding*,
—a common exclamation
with the vulgar.

Ev'y, *every*.

Ez, *as*.

F.

Fer, *for*.

Ferfie, ferful, *fearful*; also an
intensive.

Fin', *find*.

Fish-skin, used in New Eng-
land to clarify coffee.

Fit, *to fight*.

Fix, *a difficulty, a nonplus*.

Foller, *folly, to follow*.

Forrerd, *forward*.

Frum, *from*.

Full butt; "to go full butt," *to
mince all difficulties and go
straight at the point*.

Full chisel, *at full speed*;
boldly.

Fur, *far*.

Furder, *farther*.

Furrer, *furrow*. Metaphori-
cally, *to draw a straight
furrow* is to live uprightly
or decorously.

Fust, *first*.

G.

Gin, *gave*.

Git, *get*.

Go, *to advocate or profess*;

"I go free trade," *i.e.*, I
profess free-trade principles.

Golly, or by Golly, a New
England euphemism for
swearing by the name of
the Deity.

Grease-spot, *a minute rem-
nant, the only distinguish-
able remains of an antago-
nist after a terrific contest*.

Gret, *great*; "no great of a
man," *i.e.*, of but little ac-
count.

Grit, *spirit, energy, pluck*.

Grout, *to sulk*.

Grouty, *crabbed, surly*.

Gum, *to impose on*.

Gump, *a foolish fellow, a
dullard*.

Gumption, *common sense, un-
derstanding*.

Gut, *got*.

H.

Hayin, *the hay season*,—cut-
ting and gathering hay in.

Hed, *had*.

Heern, *heard*.

Heft, *weight*.

Hellum, *helm*.

Hendy, *handy*.

Het, *heated, irritated, cross*.

Hev, *have*.

Hez, *has*.

His'n and her'n, *corruptions
of the possessive*, are com-
mon in New England

Holl, *whole*.

Holt, *hold*.

Hook, *to seize, to grab, to steal.*

Huf, *hoof.*

Hull, *whole.*

Hum, *home.*

Humbug, *General Taylor's anti-slavery.*

Hut, *hurt.*

I.

Idno, *I do not know.*

In'my, *enemy.*

Insines, *ensigns; used to designate both the officer who carries the standard, and the standard itself.*

Inter, intu, *into.*

J.

Jaw, *talk, speech-making.*

Jedge, *judge.*

Jest, *just.*

Jine, *join.*

Jint, *joint.*

Junk, *a fragment of any solid substance.*

K.

Kal'late, *to calculate.*

Keer, *care.*

Kep, *kept.*

Kerswosh, *the noise produced by a heavy body falling into the water.*

Killock, *a small anchor.*

Kin', kin' o', kinder, *kind, kind of.*

Kitting, *a kitten.*

L.

Lawth, *loath.*

Leetle, *little*,—a common New Englandism.

Let day-light into, *to shoot.*

Let on, *to hint, to confess, to own.*

Lick, *to beat, to overcome.*

Lights, *the bowels.*

Lily-pads, *leaves of the water-lily.*

Linkum vity, *Lignum Vita*, a wood common to America.

Long chalk, *a long way, a considerable portion.*

Long-sweetening, *molasses.*

Lug, *to pull.*

Lyceum, *a literary institution, a debating club.*

M.

Mash, *marsh.*

Mean, *stingy, ill-natured.*

Mebby, *may be.*

Mighty, a euphemism,—equivalent to *by golly.*

Min', *mind.*

Mink, *a small quadruped of the genus MUSTELA, quiet in its movements.*

Mite, *a little; "a mite skeery," slightly afraid.*

N.

Nater, *nature.*

Nimepunce, *ninepence, twelve and a half cents.*

Nipper, *a dram, a glass of something to drink.*

No'thun, *northern*.

Nowers, *nowhere*.

O.

Offen, *often*.

Off ox, *one difficult to drive*,
—the furthest from the
whip.

Ole, *old*.

Ollers, olluz, *always*.

On, *of*; used before *it* or
them, or at the end of a
sentence, as *on 't*, *on 'em*,
nut ez ever I heerd on.

On'y, *only*.

Ossifer, *officer* (seldom heard).

Ou' doors, *out of doors*; "as
big as all ou' doors," *i.e.*, as
extensive as creation.

P.

Peaked, *pointed*.

Peek, *to peep*.

Pickerel, *the pike, a fish*.

Pin, *a wooden leg*.

Pint, *point*.

Plaguy, *exceedingly, very*;
plaguy smart, *rapidly, very*
quickly.

Pocket full of rocks, *plenty of*
money.

Pooty, *pretty*.

Pop, *to shoot*.

Pop'ler, *conceited, popular*.

Pottery, *poetry*.

Promiscuous (promiscuous);
"to go it promiscuous," *to*
rush into a scheme, or join
a speculation, without de-
finite ideas as to the re-

sult,—to embark in an un-
certain enterprise, waiting,
like Mr. Micawber, for some-
thing to turn up.

Pus, *purse*.

Put out, *troubled, vexed*.

Q.

Quarter, *a quarter-dollar*

Queen's arm, *a musket*.

R.

Resh, *rush*.

Revelce, *the réveille*.

Rile, *to trouble, to irritate*.

Riled, *angry; disturbed*, as the
sediment in any liquid.

Riz, *risen*.

Rocks, *money*.

Rooster; in America there are
no cocks,—they are all
Roosters.

Row, *a long row to hoe, a diffi-*
cult task.

Rowdedow, *row, noise, disturb-*
ance.

Rugged, *robust*.

S.

Sankylot, *sans culotte*. Fr.

Sarse, *abuse, impertinence*.

Sartin, *certain*.

Sart o', sarter, *kind of*,—
equivalent to *kind o'*, or
kinder.

Saxon, *sacristan, sexton*.

Scaliest, *worst*.

Scringe, *cringe*.

Scrouge, *to crowd*.

- Sech, *suck*.
 Set by, *valued*.
 Shakes, great, *of considerable consequence*.
 Shappoes, *chapcaux, cocked-hats*.
 Sheer, *share*.
 Shot, *shut*.
 Shiver-de-freeze, *chevaux de frise*. Fr.
 Shut, *shirt*.
 Sixty; "to go along like sixty," *i.e., at a good rate, briskly*.
 Skeer, *to scare, or frighten*.
 Skeeter, *mosquito*.
 Skooting, *running or moving swiftly*.
 Skunk, *a small but very objectionable animal;—the term is used figuratively in America for a mean man*.
 Slarterin', *slaughtering*.
 Slick, *to brighten up, or polish*.
 Slick, *sharp, clever, quick*.
 Slim, *contemptible*.
 Snaked, *crawled like a snake; but to snake any one out is to track him to his hiding-place; to snake a thing out is to snatch it out*.
 Snakes; "to wake snakes," *to create a disturbance*.
 Sofices, *sofas*.
 Sogerin', *soldiering; a barbarous amusement common among men in the savage state*.
 Som'ers, *somewhere*.
 So 'st, *so as that*.
 Sot, *firm; sotter, firmer*.
 Sot, *set, obstinate, resolute*.
 Spiles, *spoils; objects of political ambition*.
 Spout, *to preach, or lecture*.
 Spout o' invention, *the mouth*.
 Spry, *active*.
 Staddles, *stout stakes driven into the salt marshes, on which the hay-ricks are set, and thus raised out of the reach of high tides*.
 Streaked, *uncomfortable, discomfited*.
 Stuffy, *old fashioned, peculiar*.
 Suckle, *circle*.
 Sure enuf, *sure enough, really, actually*.
 Sutthin, *something*.
 Suttin', *certain*.
 Swarth, *swath, the line of grass mowed*.
 Swon, *to swear; "I swon (or I swow) he did it," i.e., I swear, &c.*
 Swow, *to swear*.

T.

- Tackle, *to take*.
 Take on, *to sorrow*.
 Talents, *talons*.
 Tarnal, *tarnation,—euphemism for damnable, &c.*
 Tater patch, *vulgar equivalent for a person's grounds, estate, or abode*.
 Taters, *potatoes*.
 Tell, *till*.
 Tetch, *touch*.
 Tetch tu, *to be able; used always after a negative in this sense*.
 Thru, *through*.

Thunder, *political principles, oratorical copyright, partyism.*

Thunder; "by Thunder," *a species of soft swearing common in the U. S.*

Thundering, a euphemism common in New England, for the profane English expression *devilish*. Perhaps derived from the belief, common formerly, that thunder was caused by the Prince of the Air, for some of whose accomplishments consult Cotton Mather.

To-hum (to home), *at home.*

Tollable, *tolerable.*

Toot, used derisively for *playing on any wind instrument.*

True grit, *genuine, of the right quality*,—not counterfeit.

Tu, *to, too*; commonly has this sound when used emphatically, or at the end of a sentence. At other times it has the sound of *t* in *tough*, as *Ware ye goin' tu? Goin' ta Boston.*

U.

Ugly, *ill-tempered, intractable.*

Uncle Sam, *United States*; the largest booster of liberty and owner of slaves.

Unrizzest, applied to dough or bread; *heavy, most unrisen, or most incapable of rising.*

V.

Vally, *value.*

V spot, *a five-dollar bill.*

W.

Wakesnakes, *to get into trouble.*

Wal, *well*; spoken with great deliberation, and sometimes with the *a* very much flattened, sometimes (but more seldom) very much broadened.

Wannut, *walnut (hickory).*

Ware, *where.*

Ware, *were.*

Whopper, *an uncommonly large lie*; as, that General Taylor is in favour of the Wilmot Proviso.

Wig, *Whig*; a party now dissolved.

Wip, *to whip*, to beat or excel; whipped (whipped), *done for, conquered.*

Wiz, *wise.*

Wunt, *will not.*

Wus, *worse.*

Wut, *what.*

Wuth, *worth*; as, *Antislavery perfessions'fore'lection ain't wuth a Bungtown copper.*

Wuz, *was*, sometimes *were.*

Y.

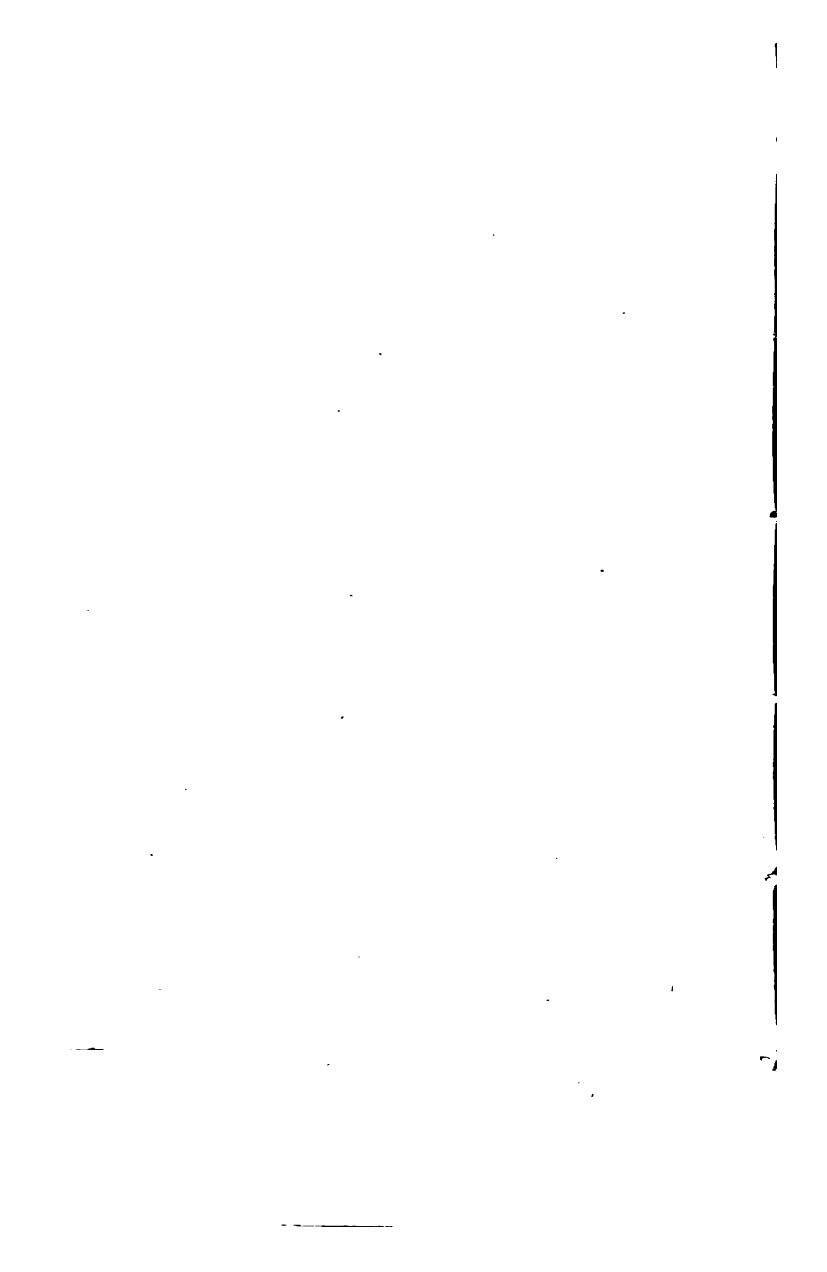
Yaller, *yellow.*

Yeller, *yellow.*

Yellers, *a disease of peach-trees.*

Z.

Zack, Ole, *a second Washington, an antislavery slaveholder, a humane buyer and seller of men and women, a Christian hero generally.*



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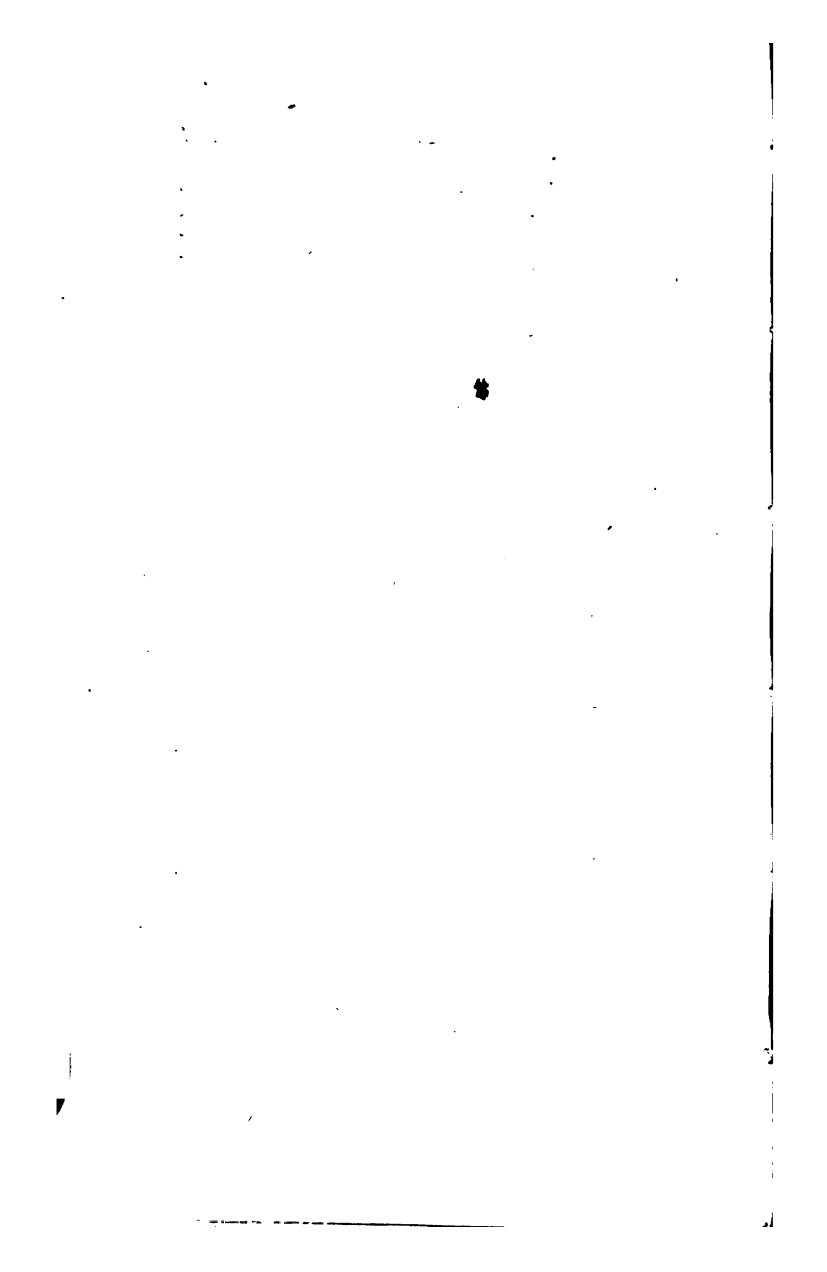
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NOTICES OF AN INDEPENDENT PRESS.

[I HAVE observed, reader, (bene- or male-volent, as it may happen,) that it is customary to append to the second editions of books, and to the second works of authors, short sentences commendatory of the first, under the title of *Notices of the Press*. These, I have been given to understand, are procurable at certain established rates, payment being made either in money or advertising patronage by the publisher, or by an adequate outlay of servility on the part of the author. Considering these things with myself, and also that such notices are neither intended, nor generally believed, to convey any real opinions, being a purely ceremonial accompaniment of literature, and resembling certificates to the virtues of various morbiferal panaceas, I conceived that it would be not only more economical to prepare a sufficient number of such myself, but also more immediately subservient to the end in view to prefix them to this our primary edition rather than await the contingency of a second, when they would seem to be of small utility. To delay attaching the *bobs* until the second attempt at flying the kite would indicate but a slender experience in that useful art. Neither has it escaped my notice, nor failed to afford me matter of reflection, that, when a circus or a caravan is about to visit Jaalam, the initial step is to send forward large and highly ornamented bills of performance to be hung in the bar room and the post-office. These having been sufficiently gazed at, and beginning to lose their attractiveness except for the flies, and, truly, the boys

also (in whom I find it impossible to repress, even during school hours, certain oral and telegraphic correspondences concerning the expected show,) upon some fine morning the band enters in a gaily-painted wagon, or triumphal chariot, and with noisy advertisement, by means of brass, wood, and sheepskin, makes the circuit of our startled village-streets. Then, as the exciting sounds draw nearer and nearer, do I desiderate those eyes of Aristarchus, "whose looks were as a breeching to a boy." Then do I perceive, with vain regret of wasted opportunities, the advantage of a pancratic or pan-technic education, since he is most revered by my little subjects who can throw the cleanest summerset or walk most securely upon the revolving cask. The story of the Pied Piper becomes for the first time credible to me, (albeit confirmed by the Hameliners dating their legal instruments from the period of his exit,) as I behold how those strains, without pretence of magical potency, bewitch the pupillary legs, nor leave to the pedagogic an entire self-control. For these reasons, lest my kingly prerogative should suffer diminution, I prorogue my restless commons, whom I also follow into the street, chiefly lest some mischief may chance befall them. After the manner of such a band, I send forward the following notices of domestic manufacture, to make brazen proclamation, not unconscious of the advantage which will accrue, if our little craft, *cymbula utilis*, shall seem to leave port with a clipping breeze, and to carry, in nautical phrase, a bone in her mouth. Nevertheless, I have chosen, as being more equitable, to prepare some also sufficiently oburgatory, that readers of every taste may find a dish to their palate. I have modelled them upon actually existing specimens, preserved in my own cabinet of natural curiosities. One, in particular, I had copied with tolerable exactness from a notice of one of my own discourses, which, from its superior tone and appearance of vast experience, I concluded to have been written by a man at least three hundred years of age,

though I recollected no existing instance of such antediluvian longevity. Nevertheless, I afterwards discovered the author to be a young gentleman preparing for the ministry under the direction of one of my brethren in a neighboring town, and whom I had once instinctively corrected in a Latin quantity. But this I have been forced to omit, from its too great length.—H. W.]

From the Universal Literary Universe.

Full of passages which rivet the attention of the reader Under a rustic garb, sentiments are conveyed which should be committed to the memory and engraven on the heart of every moral and social being We consider this a *unique* performance We hope to see it soon introduced into our common schools Mr. Wilbur has performed his duties as editor with excellent taste and judgment This is a vein which we hope to see successfully prosecuted We hail the appearance of this work as a long stride toward the formation of a purely aboriginal, indigenous, native, and American literature. We rejoice to meet with an author national enough to break away from the slavish deference, too common among us, to English grammar and orthography Where all is so good, we are at a loss how to make extracts On the whole, we may call it a volume which no library, pretending to entire completeness, should fail to place upon its shelves.

From the Higginbottomopolis Snapping-turtle.

A collection of the merest balderdash and doggerel that it was ever our bad fortune to lay eyes on. The author is a vulgar buffoon, and the editor a talkative, tedious old fool. We use strong language, but should any of our readers peruse the book, (from which calamity Heaven preserve them!) they will find reasons for it thick as the leaves of Vallumbrozer, or, to use a still more expressive comparison, as the combined heads of author and editor. The work is wretchedly got up We should like to know how much *British gold* was pocketed by this libeller of our country and her purest patriots.

From the Oldfogrumville Mentor.

We have not had time to do more than glance through this handsomely printed volume, but the name of its respectable editor, the Rev. Mr.

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Wilbur, of Jaalam, will afford a sufficient guaranty for the worth of its contents The paper is white, the type clear, and the volume of a convenient and attractive size In reading this elegantly executed work, it has seemed to us that a passage or two might have been retrenched with advantage, and that the general style of diction was susceptible of a higher polish On the whole, we may safely leave the ungrateful task of criticism to the reader. We will barely suggest, that in volumes intended, as this is, for the illustration of a provincial dialect and turns of expression, a dash of humor or satire might be thrown in with advantage The work is admirably got up This work will form an appropriate ornament to the centre table. It is beautifully printed, on paper of an excellent quality.

From the Dekay Bulwark.

We should be wanting in our duty as the conductor of that tremendous engine, a public press, as an American, and as a man, did we allow such an opportunity as is presented to us by "The Biglow Papers" to pass by without entering our earnest protest against such attempts (now, alas! too common) at demoralising the public sentiment. Under a wretched mask of stupid drollery, slavery, war, the social glass, and, in short, all the valuable and time-honored institutions justly dear to our common humanity and especially to republicans, are made the butt of coarse and senseless ribaldry by this low-minded scribbler. It is time that the respectable and religious portion of our community should be aroused to the alarming inroads of foreign Jacobinism, sansculottism, and infidelity. It is a fearful proof of the wide-spread nature of this contagion, that these secret stabs at religion and virtue are given from under the cloak (*credite, posteri!*) of a clergyman. It is a mournful spectacle indeed to the patriot and Christian to see liberality and new ideas (falsely so called,—they are as old as Eden) invading the sacred precincts of the pulpit On the whole, we consider this volume as one of the first shocking results which we predicted would spring out of the late French "Revolution" (!).

From the Bungtown Copper and Comprehensive Tocsin (a tryweakly family journal).

Altogether an admirable work Full of humor, boisterous, but delicate,—of wit withering and scorching, yet combined with a pathos cool as morning dew,—of satire ponderous as the mace of Richard, yet

keen as the scymitar of Saladin A work full of "mountain-mirth," mischievous as Puck and lightsome as Ariel We know not whether to admire most the genial, fresh, and disouraise concinnity of the author, or his playful fancy, weird imagination, and compass of style, at once both objective and subjective We might indulge in some criticisms, but, were the author other than he is, he would be a different being. As it is, he has a wonderful *pose*, which flits from flower to flower, and bears the reader irresistibly along on its eagle pinions (like Ganymede) to the "highest heaven of invention." We love a book so purely objective Many of his pictures of natural scenery have an extraordinary subjective clearness and fidelity In fine, we consider this as one of the most extraordinary volumes of this or any age. We know of no English author who could have written it. It is a work to which the proud genius of our country, standing with one foot on the Aroostook and the other on the Rio Grande, and holding up the star-spangled banner amid the wreck of matter and the crush of worlds, may point with bewildering scorn of the punier efforts of enslaved Europe We hope soon to encounter our author among those higher walks of literature in which he is evidently capable of achieving enduring fame. Already we should be inclined to assign him a high position in the bright galaxy of our American bards.

From the Saltriver Pilot and Flag of Freedom.

A volume in bad grammar and worse taste While the pieces here collected were confined to their appropriate sphere in the corners of obscure newspapers, we considered them wholly beneath contempt, but, as the author has chosen to come forward in this public manner, he must expect the lash he so richly merits Contemptible slanders Vildest Billingsgate Has raked all the gutters of our language The most pure, upright, and consistent politicians not safe from his malignant venom General Cushing comes in for a share of his vile calumnies The *Reverend* Homer Wilbur is a disgrace to his cloth.

From the World-Harmonic-Eolian-Attachment.

Speech is silver: silence is golden. No utterance more Orphic than this. While, therefore, as highest author, we reverence him whose works continue heroically unwritten, we have also our hopeful word for those who with pen (from wing of goose loud-cackling, or seraph God-commissioned) record the thing that is revealed Under mask of quaintest irony, we detect here the deep, storm-tost (nigh shipwrecked)

soul, thunder-scarred, semiarticulate, but ever climbing hopefully toward the peaceful summits of an Infinite Sorrow Yes, thou poor, forlorn Hosea, with Hebrew fire-flaming soul in thee, for thee also this life of ours has not been without its aspects of heavenliest pity and laughingest mirth. Conceivable enough! Through coarse Theraites-cloak, we have revelation of the heart, wild-glowing, world-clasping, that is in him. Bravely he grapples with the life-problem as it presents itself to him, uncombed, shaggy, careless of the "nicer proprieties," inept of "elegant diction," yet with voice audible enough to whose hath ears up there on the gravelly side-hills, or down on the splashy, Indiarubber-like salt-marshes of native Jaalam. To this soul also the *Necessity of Creating* somewhat has unveiled its awful front. If not Oedipuses and Electras and Alcestises, then in God's name Birdofredum Sawins These also shall get born into the world, and flich (if so need) a Zingali subsistence therein, these lank, omnivorous Yankees of his. He shall paint the Seen, since the Unseen will not sit to him. Yet in him also are Nibelungen-lays, and Iliads, and Ulysses-wanderings, and Divine Comedies,—if only once he could come at them! Therein lies much, nay all; for what truly is this which we name *All*, but that which we do not possess? Glimpses also are given us of an old father Ezekiel, not without paternal pride, as is the wont of such. A brown, parchment-hided old man of the geponic or bucolic species, gray-eyed, we fancy, *queued* perhaps, with much weather-cunning and plentiful September-gale memories, bidding fair in good time to become the Oldest Inhabitant. After such hasty apparition, he vanishes and is seen no more. Of "Rev. Homer Wilbur, A.M., Pastor of the First Church in Jaalam," we have small care to speak here. Spare touch in him of his Melesigenes namesake, save, haply, the—blindness! A tolerably caliginous, nephelegeretous elderly gentleman, with infinite faculty of sermonizing, muscularized by long practice, and excellent digestive apparatus, and, for the rest, well-meaning enough, and with small private illuminations (somewhat tallowy, it is to be feared) of his own. To him, there, "Pastor of the First Church in Jaalam," our Hosea presents himself as a quite inexplicable Sphinx-riddle. A rich poverty of Latin and Greek,—so far is clear enough, even to eyes peering myopic through horn-lensed editorial spectacles,—but naught farther? O purblind, well-meaning, altogether fuscous Melesigenes-Wilbur, there are things in him incommunicable by stroke of birch! Did it ever enter that old bewildered head of thine that there was the *Possibility of the Infinite* in him? To thee, quite wingless (and even featherless) biped, has not so much even as a dream of wings ever come? "Talented young parishioner"? Among the Arts whereof thou art *Magister*, does that of *seeing* happen to be one? Unhappy *Artium Magister*! Somehow a Nemean lion, fulvous, torrid-eyed, dry-nursed in broad-howling sand-wildernesses of a sufficiently rare spirit-Libya (it may be supposed) has got whelped among the sheep. Already he stands wild-glaring, with feet clutching

the ground as with oak-roots, gathering for a Remus-spring over the walls of thy little fold. In Heaven's name, go not near him with that fly-bite crook of thine! In good time, thou painful preacher, thou wilt go to the appointed place of departed Artillery-Election Sermons, Right-Hands of Fellowship, and Results of Councils, gathered to thy spiritual fathers with much Latin of the Epitaphial sort; thou, too, shalt have thy reward; but on him the Eumenides have looked, not Xantippes of the pit, snake-tressed, finger-threatening, but radiantly calm as on antique gems; for him paws impatient the winged courser of the gods, champing unwelcome bit; him the starry deeps, the empyrean glooms, and far-flashing splendors await.

From the Onion Grove Phoenix.

A talented young townsman of ours, recently returned from a Continental tour, and who is already favorably known to our readers by his sprightly letters from abroad which have graced our columns, called at our office yesterday. We learn from him, that, having enjoyed the distinguished privilege, while in Germany, of an introduction to the celebrated Von Humbug, he took the opportunity to present that eminent man with a copy of "The Biglow Papers." The next morning he received the following note, which he has kindly furnished us for publication. We prefer to print *verbatim*, knowing that our readers will readily forgive the few errors into which the illustrious writer has fallen, through ignorance of our language.

"HIGH-WORTHY MISTER!

"I shall also now especially happy starve, because I have more or less a work of one of those aboriginal Red-Men seen in which have I so deaf an interest ever taken fullworthy on the self shelf with our Gottschied to be upset.

"Pardon my in the English-speech unpractise!

"VON HUMBUG."

He also sent with the above note a copy of his famous work on "Cosmetics," to be presented to Mr. Biglow; but this was taken from our friend by the English custom-house officers, probably through a petty national spite. No doubt, it has by this time found its way into the British Museum. We trust this outrage will be exposed in all our American papers. We shall do our best to bring it to the notice of the State Department. Our numerous readers will share in the pleasure we experience at seeing our young and vigorous national literature thus encouragingly patted on the head by this venerable and world-renowned German. We love to see these reciprocations of good-feeling between the different branches of the great Anglo-Saxon race.

[The following genuine "notice" having met my eye, I gladly insert a portion of it here, the more especially as it contains a portion of one of Mr. Biglow's poems not elsewhere printed.—H. W.]

From the Jaalam Independent Blunderbuss.

..... But, while we lament to see our young townsman thus mingling in the heated contests of party politics, we think we detect in him the presence of talents which, if properly directed, might give an innocent pleasure to many. As a proof that he is competent to the production of other kinds of poetry, we copy for our readers a short fragment of a pastoral by him, the manuscript of which was loaned us by a friend. The title of it is "The Courtin'."

Zekle crep' up, quite unbeknown,
An' peeked in thru the winder,
An' there sot Huldry all alone,
'ith no one nigh to hender.

Agin' the chimbley crooknecks hung,
An' in amongst 'em rusted
The ole Queen's arm that gran'ther Young
Fetched back from Concord busted.

The wannut logs shot sparkles out
Towards the pootiest, bless her !
An' leetle fires danced all about
The chiny on the dresser.

The very room, coz she wuz in,
Looked warm frum floor to ceilin'
An' she looked full ez rosy agin
Ez th' apples she wuz peelin'.

She heerd a foot an' knowed it, tu,
Araspin' on the scraper,—
All ways to once her feelins flew
Like sparks in burnt-up paper.

He kin' o' l'itered on the mat,
Some doubtfe o' the seekle;
His heart kep' goin' pitypat,
But hern went pity Zekle.

• • • • •

SATIS multis sese emptores futuros libri professis, Georgius Nichols, Cantabrigiensis, opus emittet de parte gravi sed adhuc neglecta historiae naturalis, cum titulo sequenti, videlicet :

Conatus ad Delineationem naturalem nonnihil perfectiorem Scarabæi Bombilatoris, vulgo dicti HUMBUG, ab HOMERO WILBUR, Artium Magistro, Societatis historico-naturalis Jaalamensis Præside, (Secretario, Socioque (eheu!) singulo,) multarumque aliarum Societatum eruditaram (sive ineruditaram) tam domesticarum quam transmarinarum Socio—forsitan futuro.

PROEMIUM.

LECTORI BENEVOLO S.

Toga scholastica nondum deposita, quum systemata varia entomologica, a viris ejus scientiæ cultoribus studiosissimis summa diligentia ædificata, penitus indagâsem, non fuit quin luctuose omnibus in iis, quamvis aliter laude dignissimis, hiatum magni momenti perciperem. Tunc, nescio quo motu superiore impulsus, aut qua captus dulcedine operis, ad eum implendum (Curtius alter) me solemniter devovi. Nec ab isto labore, *δαμνίως* imposito, abstinui antequam tractatulum sufficienter inconcinnum lingua vernacula perfeceram. Inde, juveniliter tumefactus, et barathro ineptiæ τῶν βιβλιοπωλῶν (necnon "Publici Legentis") nusquam explorato, me composuisse quod quasi placentas præfervidas (ut sic dicam) homines ingurgitarent credidi. Sed, quum huic et alii bibliopolæ MSS. mea submissem et nihil solidius responsione valde negativa in Musæum meum retulissem, horror ingens atque misericordia, ob crassitudinem Lambertianam in cerebris homunculorum

istius muneris coelesti quadam ira infixam, me invasere. **Ex-** templo mei solius impensis librum edere decrevi, nihil omnino dubitans quin “Mundus Scientificus” (ut aiunt) crumenam meam ampliter replet. Nullam, attamen, ex agro illo meo parvulo segetem demessui, præter gaudium vacuum bene de Republica merendi. Iste panis meus pretiosus super aquas literarias fæculentas præfidenter jactus, quasi Harpyiarum quarundam (scilicet bibliopolarum istorum facinorosorum supradictorum) tactu rancidus, intra perpaucos dies mihi domum rediit. Et, quum ipse tali victu ali non tolerarem, primum in mentem venit pistori (typographo nempe) nihilo minus solvendum esse. Animum non idcirco demisi, imo æque ac pueri naviculas suas penes se lino retinent (eo ut e recto cursu delapsas ad ripam retrahant), sic ego Argò meam chartaceam fluctibus laborantem a quæsitu velleris aurei, ipse potius tonsus pelleque exutus, mente solida revocavi. Metaphoram ut mutem, *boomarangam* meam a scopo aberrantem retraxi, dum majore vi, occasione ministrante, adversus Fortunam intorquerem. Ast mihi, talia volenti, et, sicut Saturnus ille *παδοβόρος*, liberos intellectus mei depascere fidenti, casus miserandus, nec antea inauditus, supervenit. Nam, ut ferunt Scythas pietatis causa et parsimoniae, parentes suos mortuos devorasse, sic filius hic meus primogenitus, Scythis ipsis minus mansuetus, patrem vivum totum et calcitrantem exsorbere enixus est. Nec tamen hac de causa sobolem meam esurientem exheredavi. Sed famem istam pro valido testimonio virilitatis roborisque potius habui, cibumque ad eam satiandam, salva paterna mea carne, petii. Et quia bilem illam scaturientem ad æs etiam concoquendum idoneam esse estimabam, unde æs alienum, ut minoris pretii, haberem, circumspexi. Rebus ita se habentibus, ab avunculo meo Johanne Doolittle, Armigero, impetravi ut pecunias necessarias suppeditaret, ne opus esset mihi universitatem relinquendi antequam ad gradum primum in artibus pervenissem. Tunc ego, salvum facere patronum meum munificum maxime cupiens, omnes libros

primæ editionis operis mei non venditos una cum privilegio in omne sævum ejusdem imprimendi et edendi avunculo meo dicto pigneravi. Ex illo die, atro lapide notando, curæ vociferantes familiæ singulis annis crescentis eo usque insultabant ut nunquam tam carum pignus e vinculis istis abeneis solvere possem.

Avunculo vero nuper mortuo, quum inter alios consanguineos testamenti ejus lectionem audiendi causa advenissem, erectis auribus verba talia sequentia accepi:—"Quoniam persuasum habeo meum dilectum nepotem Homerum, longa et intima rerum angustarum domi experientia, aptissimum esse qui divitias tueatur, beneficenterque ac prudenter iis divinis creditis utatur,—ergo, motus hisce cogitationibus, exque amore meo in illum magno, do, legoque nepoti caro meo supranominato omnes singularesque istas possessiones nec ponderabiles nec computabiles meas quæ sequuntur, scilicet: quingentos libros quos mihi pigneravit dictus Homerus, anno lucis 1792, cum privilegio edendi et repetendi opus istud 'scientificum' (quod dicunt) suum, si sic elegerit. Tamen D.O.M. precor oculos Homeri nepotis mei ita aperiat eumque moveat, ut libros istos in bibliotheca unius e plurimis castellis suis Hispaniensibus tuto abscondat."

His verbis (vix credibilibus) auditis, cor meum in pectore exsultavit. Deinde, quoniam tractatus Anglice scriptus spem auctoris fefellerat, quippe quum studium Historiæ Naturalis in Republica nostra inter factionis strepitum languescat, Latine versum edere statui, et eo potius quia nescio quomodo disciplina academica et duo diplomata proficiant, nisi quod peritos linguarum omnino mortuarum (et damnandarum, ut dicebat iste *πρωῦργος* Gulielmus Cobbett) nos faciant.

Et mihi adhuc superstes est tota illa editio prima, quam quasi crepitaculum per quod dentes caninos dentibam retineo.

OPERIS SPECIMEN.

(*Ad exemplum Johannis Phytophilii speciminis Monachologia.*)

12. S. B. *Militaris*, WILBUR. *Carnifex*, JABLONSK. *Profanus*, DESFONT.

[Male hancce speciem *Cyclopem* Fabricius vocat, ut qui singulo oculo ad quod sui interest distinguitur. Melius vero Isaacus Outis nullum inter S. milit. S. que Belsebul (Fabric. 152) discrimen esse defendit.]

Habitat civitat. Americ. austral.

Aureis lineis splendidus; plerumque tamen sordidus, utpote lanienas valde frequentans fœtore sanguinis allectus. Amat quoque insuper septa apicari, neque inde, nisi maxima conatione, detruditur. *Candidatus* ergo populariter vocatus. Caput Cristam quasi pennarum ostendit. Pro cibo vaccam publicam callide mulget; abdomen enorme; facultas suctus haud facile estimanda. Otiosus, fatuus; ferox nihilo minus, semperque dimicare paratus. Tortuose repetit.

Capite sæpe maxima cum cura dissecto, ne illud rudimentum etiam cerebri commune omnibus prope insectis detegere poteram.

Unam de hoc S. milit. rem singularem notavi; nam S. Guineens. (Fabric. 148) servos facit, et idcirco a multis summa in reverentia habitus, quasi scintillas rationis pæne humanæ demonstrans.

24. S. B. *Criticus*, WILBUR. *Zoilus*, FABRIC. *Pygmaeus*, CARLSKN.

[Stultissime Johannes Stryx cum S. punctato (Fabric. 64—109) confundit. Specimina quamplurima scrutationi microscopicae subjeci, nunquam tamen unum ulla indicia puncti cujusvis prorsus ostendentem inveni.]

Præcipue formidolosus, insectatusque, in proxima rima anonyma sese abscondit, *we, we*, creberrime stridens. Ineptus, segnipes.

Habitat ubique gentium; in sicco; nidum suum terebratione indefessa ædificans. Cibus. Libros depascit; siccos præcipue seligens, et forte succidum.

* * * * *

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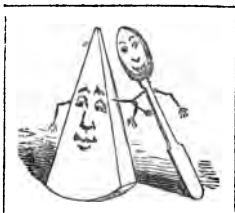
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Wedge and Wooden Spoon.
See p. 272.



*Egyptian Hieroglyphic verb,
to be drunk, showing the ampu-
tation of a man's leg. See
under BREAKY LEG (viz.
Strong Drink) in the Diction-
ary, p. 81.*



See TWO UPON TEN, in
the Dictionary, p. 264.

* * With this work is incorporated *The Dictionary of Modern Slang, Cant, and Vulgar Words*, issued by "a London Antiquary" in 1859. The first edition of that work contained about 3000 words; the second, issued twelve months later, gave upwards of 5000. Both editions were reviewed by the critical press with an approval seldom accorded to small works of the kind. During the four years that have elapsed, the compiler has gone over the field of unrecognised English once more. The entire subject has been resurveyed, out-lying terms and phrases have been brought in, new street-words have been added, and better illustrations of old colloquial expressions given. The result is the volume before the reader, which offers, for his amusement or instruction, nearly 10,000 words and phrases commonly deemed "vulgar," but which are used by the highest and lowest, the best, the wisest, as well as the worst and most ignorant of society.

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